

Analysis of Prevalent Conditions & Beneficial Guidance

Hālāt-e-Hādirah kā Mukhtasar Jā'izah aur
Hidāyāt-Nāfi'ah

Hadrat Maulānā Muhammad Qamr-uz-
Zamān Ilāhābādī

Translated by:
Muftī Abdullah Moolla

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Author: Hadrat Maulānā Muhammad Qamr-uz-Zamān
Ilāhābādī

Translated by: Muftī Abdullah Moolla, Azaadville, South
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Preface

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله والصلوة والسلام على من أرسل هاديا إلى كافة الناس وعلى آله وأصحابه الذين كانوا هداة مهتدين

Allāh سُبْحَانَهُ وَتَعَالَى says,

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared in the land and sea because of what the hands of people have earned, so that He can make them taste some of that which they have done so that they may turn back. (Sūrah Ar-Rūm)

In the light of this verse, if we study the events of the recent past, we can understand the results of our wrongdoings and evil character in the form of earthquakes, floods and epidemic illnesses. Subsequently, if we study our wrongdoings first, we see that on 10 Jumād-uth-Thānī 1413/6 December 1992, the Barbari Masjid that was hundreds of years old was destroyed solely for political reasons. Not only this, hundreds of people were killed unjustly. A vast amount of property was destroyed. The condition of dread at the time was such that it caused most of the minorities to be shaken about living in their own country. Only Allāh سُبْحَانَهُ وَتَعَالَى kept them firm.

Then, thousands of lives were lost in the calamity in Gujarat; we seek the protection of Allāh. Hundreds of thousands of Rupees were lost in damages. After this, many Muslims lost the courage to remain in their beloved home

country and started thinking of migration. What can I write of that time? I can say that such types of problems did not occur before. It is a reality that the Muslims did not expect this from their fellow citizens. Whatever was decreed to happen has occurred.

Maulānā Isrār-ul-Haq writes about the condition of the country, 'Undoubtedly in the fifty-eight years of its independence, the country protected its unity and democracy in the face of great turbulence. Development in science and technology played an important role in the development of the community and society. However, these developments were thrown aside. The Muslims in independent Hindustan had to face many difficulties and challenges. Some of the difficulties they faced were corruption; an incorrect picture was drawn of instability and insecurity, insufficient national representation and an undeveloped society and education system. The corruption of sectarianism not only posed a danger to the Muslim groups, but also caused the unity of Hindustan to fall into danger. It is not any hidden matter anymore that in every issue, the numbers of Muslims that are killed are much more. In accordance to a report presented to parliament, there were 341 riots between 1950 and 1963. From 1964 to 1970, the riots and problems increased to 1369. From 1971 to 1979, the number rose to 2147 and from 1980, there have been 40295. A dark chapter of the history of independent Hindustan is the story of the destruction of the Barbari Masjid and the resultant bloodshed. On 6 December 1992, not only was the Barbari Masjid destroyed, the law of

Hindustan and the status of the secular and democratic systems was also killed.’

Note: Subhānallāh, Maulānā Isrār-ul-Haq has spoken truthfully and his words are a reflection of ‘a true word in the face of a tyrant ruler.’ (Muhammad Qamr-uz-Zamān)

Increase of Anger & Desire

Anyway, that was the condition of internal enmity and strife. Let us look at the personal and individual condition. There is no need to show this because there are people who know much more than I by means of the television, newspapers, and videos. They also do a study and give analysis. In brief, Allāh سُبْحَانَهُ وَتَعَالَى has blessed us with three forms of strength. The strength of intelligence, the strength of anger and the strength of desire. All three have gone beyond their limits and have taken a wrong path. What is the intelligence doing, when it is deprived of the light of revelation, religiosity, and trustworthiness? Different branches of disbelief and heresy are now seen. There is deviation coming about, greater than the ocean. It is covering the globe in different forms. May Allāh سُبْحَانَهُ وَتَعَالَى protect the īmān and religion of all the Muslims, may He save our children. Āmīn.

The second strength is anger. Today, there is no one that controls his or her anger and rage. Bullets are fired for the smallest of issues; it has become a plaything to throw bombs. How many people have been killed at the hands of

their brothers? Such type of news is published on a daily basis in the newspapers.

The third strength is that of desire. The condition of it is clear before all. There is an uncontrolled consumption of liquor, adultery, and looting of wealth on a daily basis. There is such a problem that leaves the younger girls of three and four years of age unprotected. In fact, in some civilized countries, there is permission for this according to law.

However, it is cause for regret that the Muslims who believe in Allāh and His Rasūl ﷺ, their religion forbids them from immorality, yet the Muslims are engaged in sins like adultery, killing, deception and looting. It is a matter of shame. May Allāh ﷻ save us. Āmīn

Hurting the Heart of the Wife due to Greed and Desire

Because of this greed and desire, many people try to lower the trousseau amount for the wife. This evil character is not prevalent amongst non-Muslims, but it has taken root amongst the Muslims too. We find that the poor bride leaves the world saying, 'I did not enjoy the spring, when autumn came' because of the oppressive customs from the families.

We find news of this nature in the daily papers, of not only non-Muslims, but also what is being published about Muslim homes causes 'shame and regret when reading it. The Sharī'ah has placed great emphasis upon fulfilling the rights of the wife. Subsequently, Allāh سُبْحَانَهُ وَتَعَالَى says, 'and for them are the rights that upon them with goodness'. Another verse states, 'and live with them with goodness'. We can learn of many other verses and Ahādīth from the books of the 'Ulāmā'.

Hurting the Hearts of the Parents

Another form of evil character that has come about, in much greater degree than before is that there are many girls who show disrespect and treat their in-laws in a terrible way, whereas they are like her parents. She ought to have respected them and served them. She washes away all their hopes. In fact, she turns the son against his parents, whereas Allāh سُبْحَانَهُ وَتَعَالَى explains the rights of parents in a number of places in the Qur'ān and He speaks about the birth and breastfeeding that the mother does.

I have most probably read in a Tafsīr that Allāh سُبْحَانَهُ وَتَعَالَى has explained the rights of parents in abundance because Allāh سُبْحَانَهُ وَتَعَالَى knows that the children do tend to adopt bad behaviour. Contrary to the parents, who fulfil all the rights of nurturing the children. Therefore, there was a

need to encourage them in this direction. And Allāh سُبْحَانَهُ وَتَعَالَى knows best.

The essence is that the parents should look for religiosity, honour and piety when selecting a spouse for their child, whether son or daughter. I advise them to impart religious teaching to their children and make them practice accordingly so that they can be blessed with peace and safety in worldly and religious terms. Maulānā ‘Abdullāh Kāpaurī writes in Sadā’-e-Dil on greed and desire. It is written very beautifully.

The Height of Greed and Desire

The condition of most of the Muslims is that I went to a Masjid in America. I removed my overcoat (Sherwānī) and hung it in the Wudhū Khāna. A friend came quietly to me and asked, “Maulānā is there perhaps any money in it?” I was going to relieve myself. I replied in the negative. Later on, I asked him, “Muhammad Shafīq, why did you ask me that question?” He said, “When anyone hangs a coat here, nothing is left.” Therefore, I want to explain that in Hindustan if a child from a poor family has to do this, then we can say that they are poor and have nothing. It is not far-fetched for them to do it. However, here there is an abundance of wealth, why is it happening here?

Similarly, on one occasion I was sitting in a Masjid in Toronto. A person came to me. He had recently reverted to Islām. It was just three days before that he recited the Shahādah. He came to learn how to perform Salāh. He removed his coat and placed it aside. There were valuables in his pocket alongwith important documents. Someone had pinched these. What we should think over is that there is no English or Hindu child that goes there, only Muslims attend. Today, greed and desire has increased in us to such a great degree.

We look at the map and see how many million Muslims there are. Brothers, look to what level īmān has reached in us, how much has our desires increased within us.'

He then says, 'At this moment there are efforts specifically directed at spoiling the society. The television has been placed in society to corrupt and destroy it. Evil has spread through the television. It has spread to such an extent that the youngsters move around with revolvers, they have long hair and liquor bottles in their hands. How many are there who feel that these are Coca-Cola bottles, but they are something else. Then, they fight with one another and even shoot one another. What is this? This is the strength of desire that is overpowering in us.

Strength of the Jews

We have adopted all the means of sin. The television is present in our society and homes. The staunch Jews in America do not keep a television in the home, even today. You will be astonished to know that they do not allow their children to play with the Christian children. They will never ever allow them to play with Muslim children. They do not allow their children to go to Muslim schools; they will not go to Christian schools either. They do not eat the animal slaughtered by us or by Christians. Their slaughtered animals and food is kept very separate. They have their own butchers. Their slaughterer is called the 'Ghabī'. They will eat what he gives. They are so staunch in their affairs but they are in first position when it comes to spoiling the character of the world.' (Sadā'-e-Dil p.95-97)

This was a picture of the communal and individual situation. Now, let us think over the harmful incidents that are occurring on a daily basis. How many earthquakes are happening? There was a terrible earthquake in Turkey. Then look at the earthquake in Gujarat, how many lives were lost, how many homes were destroyed, no one could stop it.

After this, there was a Tsunami. In the blink of an eye, thousands of lives were lost. Many drunkards were

overtaken by death. We cannot even gauge the amount of loss in terms of life and wealth.

There are floods in Maharashtar and Gujarat. The water has reached upto the second floor. Huge buses are underwater. This news is published in the papers and there is no question of religion, majority, and minority. It is the punishment of Allāh **سُبْحَانَهُ وَتَعَالَى** that is enveloping us all. I understand that there are some people who feel that this is the result of our evil deeds and wrongdoings.

When luxury, enjoyment and sin increased, then Nadir Shah came and destroyed Delhi. He massacred people and the waters of the Jamna turned red. May Allāh **سُبْحَانَهُ وَتَعَالَى** save us. Āmīn

Now study the article of ‘New World’, 14 August 2005, on the floods in Mumbai.

Tsunami in Mumbai

This was not the destruction of an earthquake or the waves of a Tsunami. It was a mass of rainfall that took the lives of people in Mumbai. It caused the destruction of millions of Rupees. It needs not to be mentioned that water was flowing everywhere. The efforts to make Mumbai into an international city of fame with high quality amenities have been shown to all in a slight merciless display of the rainy season. The leader that claimed to make Mumbai like

Shanghai was silenced and ashamed in front of this rainfall. The gulleys and streets of Mumbai were turned into streams and rivers. It was cause for regret how all the systems of an international city failed miserably. The drainage system of the city was so deficient that one cannot even begin to explain. The water system and electricity grid was destroyed. The world could not contact the city for two days. Think, if a Tsunami or an earthquake had to affect this city, then what would have happened? Will not thousands of lives be lost?

He then says, 'People who would never walk on the ground came down to earth, they walked for eight hours. They stood in the water upto knee height and neck height for hours. They spent the night in the huts of the poor, people that they found it difficult to even stand next to. The poor saved their lives.' Take lesson, O people of intelligence.

The Punishment of the Hereafter is much worse

These punishments and calamities are linked to our worldly existence. It is extremely difficult to gain support in this case. The punishment of the hereafter will be much worse, the punishment that Allāh سُبْحَانَهُ وَتَعَالَى will give to the proud, haughty and arrogant. Who can imagine what that will be? Allāh سُبْحَانَهُ وَتَعَالَى says, 'Indeed the catch of your Rabb is severe'. Allāh سُبْحَانَهُ وَتَعَالَى also says, 'Indeed Jahannam is a place

of ambush, the abode of the rebellious.’ The angels of punishment are waiting when the disbelievers come, they will catch them and start punishing them. Allāh سُبْحَانَهُ وَتَعَالَى also says that the greater punishment will be in the hereafter. That is the real promise and Qiyāmah is something very severe.

Moreover, Allāh سُبْحَانَهُ وَتَعَالَى says, ‘Their abode is Jahannam and it is an evil abode.’ (Sūrah Ra’d).

O Muslims, you believe in these verses. Therefore, you should have great fear for the punishment in the hereafter and stay far away from sin. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would recite these verses, he would fear and seek protection. This was also the condition of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ. Our pious predecessors were the same. Maulānā Wasī-ullāh رَحِمَهُ اللَّهُ once heard the Imām reciting, ‘indeed the catch of your Rabb is severe’ and he let out a shriek. Similarly, once the verse, ‘Indeed Jahannam is a place of ambush, the abode of the rebellious’ and he sighed very loudly.

In short, the condition of Hadrat Maulānā Wasī-ullāh رَحِمَهُ اللَّهُ was unique. He would remain fearful and he would teach us to stay away from fitnah. He would teach Du’ā’s. He would not like to go to the marketplace, for getting involved in fitnah. Muftī Muhammad Shafī رَحِمَهُ اللَّهُ spoke about fitnah in a letter to him, and Hadrat Maulānā Wasī-ullāh رَحِمَهُ اللَّهُ wrote a very touching response. Both of them were friends at Dār-ul-‘Ulūm. They were the students

of Hadrat Maulānā Anwar Shah Kashmirī رَحْمَةُ اللَّهِ. They were also the Khulafā' of Hadrat Maulānā Ashraf 'Alī Thānwī رَحْمَةُ اللَّهِ. The letters are reproduced here,

Letter of Hadrat Maulānā Muftī Muhammad Shafi' رَحْمَةُ اللَّهِ

Hadrat Maulānā Wasiullāh,

Assalāmu Alaykum wa Rahmatullāh wa Barakātuhu

I have got the chance to write after a long while. Anyway, I am affected by illnesses of the inner self. It is an era of fitnah. I am in need of your Du'ā' all the time.

Was Salām

Muhammad Shafi'

27 Jumād-al-Ūlā 1383 A.H

Reply of Hadrat Muslih-ul-Ummat رَحْمَةُ اللَّهِ

Muftī Saheb,

Assalāmu Alaykum wa Rahmatullāh wa Barakātuhu

I was extremely pleased upon receiving your correspondence. May Allāh سُبْحَانَهُ وَتَعَالَى reward you.

What you have written is correct. I feel the same. I breathe heavily at every step and always remain fearful. I make Du'ā' for you and always remember you. I request you for further Du'ā'.

Wasī-ullāh

9 Rajab 1383 A.H

The Spread of Fitnah is in accordance to the Strength of the fitnah involved in by People

Now that different forms of fitnah have been mentioned repeatedly, I feel that it is necessary to clarify the reality of it. As the person increases in fitnah, the more the fitnah will spread. If there is a decrease, then the fitnah will remained limited to him. It will simply roam in his heart. For example, if a person suffers from jealousy and pride, he cannot make others feel the same. He feels constricted within himself. He burns and feels down. If a person has some power and authority, then he destroys the peace and tranquillity of other homes and organizations, i.e. he argues and fights. He causes difficulty to the people in the home. If he has even more strength, then he spreads this in the city, and the entire country. If the person involved in the fitnah gains further strength, then he causes the entire world to be adversely affected. In fact, he causes the destruction of trees,

mountains, and animals. He destroys the oceans and even causes distress to the fish. This is clearly seen from the leaders of the so-called superpowers of the time. May Allāh ﷻ take away their strength and protect us from their evil. Āmīn

There is a comprehensive Du'ā' of Rasūlullāh ﷺ, O Allāh, we do not have the ability to face these oppressive powers, but we plead before you,

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

About the Work

O Muslims, looking at these conditions, I felt the need to write on those pieces of guidance that will save us from fitnah in the world and religion if we practice on them. These guidelines are written in the light of the Qur'ān and Hadīth. I shall pen the reformative advice given by the elders in this regard so that we can be saved when practicing on their illuminating discourses.

Muhammad Qamr-uz-Zamān

Rajab 1426

Beneficial Guidance

Guideline 1:

The first is to strengthen īmān. We must work to strengthen our īmān, especially concerning Tauḥīd, Risālat and Qiyāmah. This is because the deeds of a person are based on the correct nature of his īmān. These two, i.e. īmān and good deeds, will be the means of salvation from difficulties in the hereafter. The attainment of peace and comfort there is based on it.

Our īmān has great value in the sight of Allāh سُبْحَانَهُ وَتَعَالَى. This is why Allāh سُبْحَانَهُ وَتَعَالَى had repeatedly addressed the believers with, ‘O you who believe’. The summary of this phrase is, ‘O believers, he who has love for Me and he remains pleased with Our decree, whether your nature accepts happily or not, he worships Us, and he remains fearful of Us.’ In the same light, he is grateful from the heart upon acquisition of bounties. All of this is included in the phrase ‘O you who believe’.

Our īmān is so beloved to Allāh سُبْحَانَهُ وَتَعَالَى that he addresses those of īmān in the following way, ‘O you who believe, believe’, i.e. remain firm upon your īmān. Moreover, Allāh سُبْحَانَهُ وَتَعَالَى classifies the believers as His friends. Allāh سُبْحَانَهُ وَتَعَالَى says, ‘Allāh is the friend of those who believe’.

Allāh سُبْحَانَهُ وَتَعَالَى has suspended the raise in status of a person upon īmān. Allāh سُبْحَانَهُ وَتَعَالَى says, ‘You will remain lofty if you are believers’.

Hence, O people of īmān, O Muslims, appreciate and value your īmān, be concerned about perfecting it. There is no greater Dīn in the world in comparison to Islām, and there is no greater bounty. Therefore, do not only protect it, but take it to the level of perfection.

Think, after eating, Rasūlullāh سُبْحَانَهُ وَتَعَالَى used to show gratitude using the following beautiful words, ‘All praise is for Allāh, the Being Who gave me to eat and drink and made me from the Muslims.’ After gratitude for food and drink, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is showing gratitude to Allāh سُبْحَانَهُ وَتَعَالَى for the real bounty and internal treasure. He implies, ‘O Allāh, gratitude is for You. Besides the bounties of food and drink, You have granted me a great bounty like Islām. The bounty of food and drink are outward bodily bounties and the bounty of īmān is a real and internal bounty. In fact, it is a perpetual bounty as the results of it will remain forever.’

Now read the advice of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the honour of Islām and the Muslim. Qādī Thanā-ullāh Pānipattī رَحْمَةُ اللَّهِ¹ has mentioned it in his famous book, ‘Mā lā

¹ Qādī Thanā-ullāh Pānipattī رَحْمَةُ اللَّهِ (d.1225 A.H) was the student of Hadrat Shah Waliullāh رَحْمَةُ اللَّهِ. He was a famous Mufasssir, Muhaddith and Sufi. He wrote the well-known book, ‘Tafsir

Budda Minhu’ (p.110), Rasūlullāh ﷺ said that the wealth and honour of a Muslim is forbidden just as his blood is. He addressed the Ka’bah and said, “Allāh has granted you so much of honour, but the honour of a Muslim and his blood, wealth and honour is more than you.” However, it is cause for regret that we do not consider the Muslims, so what hope can we have from others, and why do we complain of others? May Allāh save us.

An Important Branch of Īmān

There are more than seventy branches of īmān. We must create them all within ourselves. We must give special importance to strengthening the beliefs of Tauhīd, Risālat and Qiyāmah. For this purpose, the books of the ‘Ulamā’ of the Ahl us Sunnah wal Jamā’ah must be studied on the topic of īmān and its branches. Alternatively, one can learn by listening to it from them.

It is a form of great joy for me, in fact, a good fortune to know that Maulānā ‘Ubaydullāh Nadwī is working

Mazharī’. Shah ‘Abdul-‘Azīz رحمه الله says that he was the Bayhaqī of the time. He also said, ‘If he mentions a Hadīth to you without the chain of narration, then do not ask about the chain.’ (Maulānā Wasī-ullāh رحمه الله)

on the translation of Mukhtasar Shu'ab-ul-Īmān of Abul-Ma'ālī 'Umar Ibn 'Abd-ur-Rahmān Al-Qazwīnī. May Allāh ﷻ make it easy to reach completion and may He accept it. Āmīn. The work 'Furū'-ul-Īmān' of Hadrat Maulānā Ashraf 'Alī Thānwī رَحْمَةُ اللَّهِ is very comprehensive on this topic. One must study it.

It is Necessary to adhere to the Obligations of Islām

Guideline 2:

It is necessary to be punctual upon the obligatory duties in Islām, as part of the different forms of worship. The obligations in Islām are Salāh, fasting, Zakāt and Hajj. It is Fard 'Ayn to perform them. Now, each person must learn the conditions, wājibāt, sunan, and mustahabbāt of these from the 'Ulamā' or their books. It is necessary to study Beheshti Zewar and 'Ilm-ul-Fiqh. The best is to study these works, lesson by lesson from an 'ālim.

It is Necessary to Correct One's Dealings

Guideline 3:

It is essential to correct one's dealings. One must ask and find out the rulings of trade from the 'Ulamā'. The least one

could do is study and implement ‘Safā’ī Mu’āmalāt’ of Hadrat Maulānā Ashraf ‘Alī Thānwī رَحْمَةُ اللَّهِ. It is cause for regret that people do not generally pay attention to this, whereas this is also an important branch of Dīn. Without this, one could fall into consuming Harām. The severity of this sin is clear to all. May Allāh سُبْحَانَهُ وَتَعَالَى save us.

Reformation of Character

Guideline 4:

It is necessary to correct one’s character. This is because this is the objective of the deputation of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I have been deputed to perfect good character.” There is general negligence concerning good character. Leave the masses; even the elite class are careless of this. Most are such that they do not even accept it as necessary. The attention that must be given to this important branch by the ‘Ulamā’ is not as it should be, so how can the masses be reformed? May Allāh reform us. Āmīn

Adopting Islāmic Etiquette and Social Dealing

Guideline 5:

One has to give due consideration to others in one's communal living, i.e. the mother, father, husband, wife, brother and sister can all live in love and peace when they fulfil the rights of each other. One must consider the rights of each person in accordance to their rank and status. We should all adopt the Sunnah in greeting, speaking, visiting, consoling, and congratulating. Due to shortcomings in this regard, various types of fitnah arise. Every person seeks for his rights to be fulfilled by others, but he does not practice the same. In fact, we see even the elite class that fall short in this matter, what hope can we have from the masses? Therefore, the 'Ulamā', Mashāyikh and leaders in Islām must give due importance to these Sunan of visiting, consoling and other rights of Islām so that this Islāmic social culture can come alive. There are huge conferences held for this, but the results come to nothing. The Muslims must therefore help one another, whether it is religious matters or worldly matters. Through this, we will acquire every form of success Inshā Allāh.

After Rasūlullāh ﷺ migrated from Makkah Mukarramah to Madīnah Munawwarah, he ﷺ implemented a system of brother-hood between the Muhājirīn and the Ansār. The Sahābah رَضِيَ اللَّهُ عَنْهُمْ implemented this to the fullest degree and the world cannot present the like of it. They were so diligent and openhearted that if they had two wives, they were ready to give one to the Muhājir brother. This was the best example of how the Sahābah

ﷺ obeyed the instructions of Rasūlullāh ﷺ. May Allāh ﷻ bless us with the divine ability to obey and follow in the same way. Amīn.

In essence, these are the laws and foundational concepts of Islām. If we practice on them, we will be saved from the worries and dread of the Day of Qiyāmah. In a Hadīth, Rasūlullāh ﷺ explained to a Sahābī what the path of salvation is, Sayyidunā ‘Uqbah Ibn ‘Āmir رَضِيَ اللَّهُ عَنْهُ narrates, “I met Rasūlullāh ﷺ and said, “In what lies salvation?” Rasūlullāh ﷺ said, “Control your tongue, your home should be wide enough for you and cry over your sins.” (Ahmad, Tirmidhi)

The commentator of Mishkāṭ, Mullā ‘Alī Al-Qārī رَحِمَهُ اللَّهُ advises the people regarding this Hadīth and writes, ‘O people, stay in your homes and do not leave without necessity. Do not worry about staying in the home. Take it to be a bounty because this will save you from all evil and fitnah. There is a famous saying about how to save yourself during this day of trials and tribulations, ‘This is the era of silence, staying in the home and being content until death comes.’ (Mirqāt vol. 9 p.74)

From the last advice of Rasūlullāh ﷺ, we learn that crying over one’s sins is a means of safety and salvation from calamities in this world and the hereafter. Therefore, O Muslim, cry over your sins. Who can say that we do not have faults when Rasūlullāh ﷺ said, “All of

you commit sin and the best of those who sin are those who seek forgiveness.”

If a person is not aware of his sins and faults, this is a defect and fault in itself. May Allāh سُبْحَانَهُ وَتَعَالَى grant us the bounty of being aware of our defects and sins because recognizing the evil self is suspended upon the eyes of foresight. Maulānā Muhammad Ahmad رَحِمَهُ اللَّهُ used to say, ‘Ever since the eyes of foresight opened, we fell in our own eyes’.

Hadrat Maulānā Wasī-ullāh رَحِمَهُ اللَّهُ used to say that in this Hadīth we are clearly instructed to cry over our sins. Now who can find a way out but to do it? However, the regrettable condition is such that there are some spoilt people who deny this blessed condition. May Allāh سُبْحَانَهُ وَتَعَالَى save us.

Adopt the Standard of Dīn in Weddings

Guideline 6:

Adopt the standard of Dīn in marrying off the boys and girls. However, currently, this is not considered, whereas Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had indicated to this for those who want to marry. One should select a religious spouse so that the wife will fulfil the rights of the husband and the children properly.

Rasūlullāh ﷺ said, “Marry a woman because of four reasons; her wealth, her lineage, her beauty or her Dīn. Give preference to a woman of Dīn, may your hands be covered in dust.” (Bukhari, Muslim)

On the other hand, Rasūlullāh ﷺ instructed the guardian of the girl regarding this. He should seek a boy that is religious and has good character. Rasūlullāh ﷺ said, “When you get a proposal from a person that you understand to be religious and his character pleases you, then get him married, otherwise there will be fitnah on earth and great corruption.” (Tirmidhi)

Now, tell me, what greater corruption can there be other than a believing woman falling into the trap of a freethinking heretical husband, someone who does not care of family relations and gives no importance to self-honour, nobility and respect. How many noble people there are, they hail from families noted for their purity, chastity and honour, but after marriage, when they go into a home of freethinking people, or they are married to a freethinking husband, they become so shameless and leave no trace of honour and respect. When the children are so freethinking, and are brought up in such dirty and shameless homes, then they will definitely have the same type of thoughts and will turn away from religion.

When choosing a husband or wife, then consider that your life partner must be from a good lineage and home. This is why Rasūlullāh ﷺ said, “In terms of

goodness and evil, people are like mines. Whoever was the best during the time of ignorance, they will be the best in times of Islām on condition that they create understanding in Dīn.”

It is for this reason that Rasūlullāh ﷺ encouraged all those getting married that the basis for choosing a spouse should be family honour, piety, and purity.

Sayyidunā Abū Sa’īd Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said, “Stay away from dirty vegetation.” The Sahābah رَضِيَ اللَّهُ عَنْهُمْ asked, “O Rasūl of Allāh, what is dirty vegetation?” He said, “That beautiful woman that is born in a dirty family.” (Ad-Dār Qutnī)

Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا narrates, “Choose a good woman for your drop of sperm and children, and marry amongst those compatible to you.” (Ibid)

In Ibn Mājah, Rasūlullāh ﷺ says, “Choose a woman from a good family for your children because the family has an effect.”

Hence, if those who wish to marry want pious children, then it is necessary for them to search for a life partner thoroughly. In fact, they should look at the taqwā and piety of the parents and family.

Adopt Punctuality upon the Optional forms of Worship

Guideline 7:

After fulfilling the obligations, one must engage in optional worship to a certain degree. This is because optional worship, whether bodily or financially, is a means of gaining closeness to Allāh سُبْحَانَهُ وَتَعَالَى. In fact, the anger of Allāh سُبْحَانَهُ وَتَعَالَى is cooled through Sadaqah. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Sadaqah extinguishes the anger of Allāh.”

Similarly, one should take it as a good fortune to spend on the Masājid, Madāris and Dīnī institutions. This is a means of drawing the mercy of Allāh سُبْحَانَهُ وَتَعَالَى and gaining closeness to Him. May Allāh سُبْحَانَهُ وَتَعَالَى grant the divine ability. Āmīn

It is Necessary to Refrain from Innovation and Sin

Guideline 8:

Stay away from innovation and sin. Innovation and sin is a means of the displeasure of Allāh سُبْحَانَهُ وَتَعَالَى and going far away from Him. The heart slowly becomes black. Because of this, even the lectures of the scholars will not have an effect.

on it. In fact, such hearts cannot even tolerate listening to . So, how can we hope for the reformation of such hearts? This is especially the case concerning wedding customs and innovations. Besides earning the displeasure of Allāh ﷻ, countless amounts of wealth are wasted away. Together with music at the functions, there are fireworks displays. Lives are lost through the evil resulting from this. Sometimes, the sound of the fireworks is so loud that children and babies are awoken in shock. In fact, the ears of some people are damaged and they cannot hear clearly as before. Similarly, there is gunfire which has even cost the lives of people. The regrettable aspect is that all this is tolerated but they cannot tolerate abandoning these customs. There are also many customs and innovated things done on the first of Muharram. The ‘Ulamā’ have classified these as lowly and filthy innovations. Some of these innovations reach the stage of polytheism. What adds to the wound is that those who forbid these customs and innovations are not given any position or standing. They are accused of being irreligious and are disgraced.

Refrain from Wasting Food at Wedding Functions

Guideline 9:

Abstention from wasting food at wedding functions is necessary. Food is a special bounty of Allāh سُبْحَانَهُ وَتَعَالَى, which must be valued and appreciated. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Umm-ul-Mu'minīn Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا, "O Ayesha, value this food because when it goes, it does not come back." I heard this narration from Maulānā Wasī-ullāh رَحِمَهُ اللَّهُ.

Subsequently, he would show appreciation and value to every morsel of food. If he saw any grain falling on the ground, he would pick it up. He would instruct his household to value and appreciate the food.

Similarly, we must sit and eat according to the Sunnah. Today there is a custom of standing and eating and those who are associated with Dīnī groups and organizations participate in this without any problem. This becomes a means of disgrace for Dīn and those who adopt the path of Dīn. This gives an opportunity to the masses to practice on ways that are alien to the Sunnah. We seek the protection of Allāh.

As for those people who love modernity and take the Americans and the English as their role models, they explain the excellence and the wisdom behind these evil innovations. It is as though they not only oppose the Sunnah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in deed, but by their words also. They mock at the Sunnah. Understand that after death, the reality will be clarified whether you were riding a horse or a donkey. The poet says, 'One should cry over such 'intelligence', not be proud over it'. All this is the effect of the

teachings of the enemies of Islām. See how far these customs of irreligiousness have reached. May Allāh سُبْحَانَهُ وَتَعَالَى save us and our progeny from these trials. Āmīn

Women must refrain from Exposing themselves

Guideline 10:

There is an environment of women exposing themselves. Women must refrain from this shameless behaviour. This is because various types of fitnah arise from this. The terrible consequences of this are clear before all. These are published in the newspapers and magazines. However, we do not see any effect of this on our society. There is no limit to the nude type clothing and dress of free women. Our women feel it a matter of pride over these fashion trends. So what reformation will take place?

Keep the Homes and Shops free from Pictures

Guideline 11:

We must keep our homes and shops free of pictures of living things. In the light of the Hadīth, the angels of mercy do not enter the homes where there are pictures and dogs. In such

a case, where there pictures in our homes and shops, there are actually idols of men and women. How can the mercy, goodness, and blessings of Allāh descend on such places? This poison is found in all the homes, which is why the angels do not enter the homes. Hence, the Shayātīn must enter and they eat and drink with the people of the house and spend the night with them, how can peace and tranquillity ever come? If only there was recitation of the Qur'ān in the homes and it was clean of pictures, then definitely we will be saved from calamities and the angels will begin coming to our homes. When the mercy of Allāh سُبْحَانَهُ وَتَعَالَى will descend, there will be tranquillity.

The Muslims must adopt Apparent Means in the Prevalent Conditions

Guideline 12:

Allāh سُبْحَانَهُ وَتَعَالَى has commanded us to adopt the apparent and outward means. Allāh سُبْحَانَهُ وَتَعَالَى says,

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَمِنْ رَّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِّنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ

As much as you can, prepare of strength and cavalry so that you can strike terror into the enemies of Allāh and your enemies and others besides them whom you do not know, Allāh knows them, and whatever you spend in the path of

Allāh, you will be given full in recompense and you will not be given anything less. (Sūrah Anfāl, 60)

Note: There is great virtue narrated in the Ahādīth for practicing archery, keeping horses and riding them. Now, the gun and missile has replaced it. In general conditions, all this is meant, bodily exercise is part of it. (Bayān-ul-Qur'ān juz 10 p.84)

There is a need to consult with those who know how to use it so that one does not go against the government law. Besides this, make Du'ā' to Allāh سُبْحَانَهُ وَتَعَالَى and adopt the qualities of taqwā, patience and reliance on Allāh.

Adopt Patience, Taqwa and Tawakkul in addition to the Outward Means

Guideline 13:

Muslims must adopt the qualities of taqwā, patience, and reliance on Allāh سُبْحَانَهُ وَتَعَالَى because Allāh سُبْحَانَهُ وَتَعَالَى has clearly commanded us to do so. Allāh سُبْحَانَهُ وَتَعَالَى says, 'Fear Allāh and upon Allāh do the believers rely.' Similarly, Allāh سُبْحَانَهُ وَتَعَالَى mentions glad tidings for those who adopt taqwā and reliance on Allāh سُبْحَانَهُ وَتَعَالَى,

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

Whoever fears Allāh, Allāh will make a way out for him and He will provide for him from where he cannot imagine, and whoever relies on Allāh, Allāh will be sufficient for him, indeed Allāh will fulfil His work; Allāh has a set measure for all things. (Sūrah Talāq)

From this, we learn that taqwā and reliance on Allāh are very effective qualities. The work of the people of faith is done through them. If a person has reliance on Allāh, then he will not fear the creation. If he has the quality of taqwā, then he will refrain from sin. The one who stays away from sin for the pleasure of Allāh, Allāh will open up the way for him to be saved from every difficulty.

Dismissal of a Doubt

Sometimes the question arises in the heart that why do the Jews and Christians plot against the Muslims and why are they successful in implementing it? The Muslims are at the receiving end.

The answer to this is that the type of patience and taqwā that is required in order to be saved from their plots; the Muslims do not have it. It is the decision of Allāh سُبْحَانَهُ وَتَعَالَى that it is only through patience and taqwā that we can be saved from their plots, as Allāh سُبْحَانَهُ وَتَعَالَى says, 'If you

adopt patience and taqwā, their plots cannot harm you in the least.'

Elections are a trial from which one should be Careful:

Guideline 14:

The elections at this time are a great trial. Every person; man, woman and child are affected by it. If someone is saved from its evil effect, he will be very fortunate.

There was an election UP recently. There were major problems, one cannot even imagine. The Muslims were giving liquor out and singing in order to get votes, so what is drugs? The Hadīth says, 'He who imitates a nation is of them'.

When the masses give no consideration to their Dīn and īmān, then leave aside their religious brother, even their biological brother will mean nothing. Because of this, there is corruption in the homes and many noble people tolerate it, whether the respect and honour of people remain or not.

Maulānā Wasī-ullāh رَحِمَهُ اللهُ had to leave his hometown because of these elections. He says that in the Hadīth, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that fitnah will enter your homes like rain. I could not understand the purport of this, as to how will fitnah enter the homes. However, looking at the devilish activity surrounding the elections, I have

understood how the fitnah enters the homes. Subsequently, I had to face the terrible effect of it in my hometown. May Allāh سُبْحَانَهُ وَتَعَالَى save us. Āmīn

As far as possible, think properly before taking each step, seek the protection of Allāh سُبْحَانَهُ وَتَعَالَى. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sought protection from Allāh سُبْحَانَهُ وَتَعَالَى in the following way,

اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ مِنْ يَوْمِ السُّوءِ وَمِنْ لَيْلَةِ السُّوءِ وَمِنْ سَاعَةِ السُّوءِ وَمِنْ صَاحِبِ السُّوءِ

Resort to Dhikr and Du'ā' on such Occasions

Guideline 15:

Together with practising on the above-mentioned guidelines, the weapon of the believer is to turn to Allāh سُبْحَانَهُ وَتَعَالَى. Without this, no plan will be of use.

Allāh سُبْحَانَهُ وَتَعَالَى commands us to make Du'ā' and He announced that He will accept. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Ambiyā' and the pious would give due importance to Du'ā' at every occasion.

Du'ā' will work where plans fail. Many people say, 'What will happen through Du'ā'?' This is ignorance. If this was the case, then Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not have made Du'ā' at every occasion, nor would he have given encouragement for it. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Du'ā' is

worship.” In another narration, “Du’ā’ is the essence of worship.”

Therefore, Muslims must turn to Allāh **سُبْحَانَهُ وَتَعَالَى** all the time. Allāh **سُبْحَانَهُ وَتَعَالَى** says, ‘Run to Allāh’. ‘Return to your Rabb and submit to Him before punishment comes over you suddenly and you will not even know’.

Guideline 16:

1. Give special importance to Salāh, fasting and recitation of the Qur’ān. Be punctual with Wazā’if.
2. Recite 300 times (لا إله إلا أنت سبحانك إني كنت من الظالمين)
3. Recite 500 times (لا حول ولا قوة إلا بالله العلي العظيم)
4. Read (حسبي الله لا إله إلا هو عليه توكلت وهو رب العرش العظيم) at least 7 times
5. Recite Sūrah Ikhlās, Sūrah Falaq and Sūrah Nās thrice morning and evening
6. اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ
7. Recite this Du’ā’ (ربنا لا تجعلنا فتنة للذين كفروا واغفر لنا إنك أنت العزيز الحكيم) after every Salāh, at least thrice
8. Perform Salāt-ul-Hājat and Salāt-ut-Taubah and make Du’ā’

9. Read (يا حي يا قيوم برحمتك أستغيث) morning and evening 100 times
10. Be punctual with reciting Kalimah Tayyibah, Durūd Sharīf and Istighfār 100 times daily

Special Note

Our elders, whether from the early or latter day, they were always concerned about the prevalent conditions. Why should this not be the case when Rasūlullāh ﷺ had announced warnings for the person who is negligent of the matters affecting the Muslims. “The Muslim who finds himself in the morning in such a way that he has no concern of the matters and conditions of the Muslims, he is not among them.” (Jāmi’-us-Saghīr vol.2 p.77)

Maulānā Wasī-ullāh رَحْمَةُ اللَّهِ would read the papers during times of difficulty so that he could have proper knowledge and information. He would enquire from others about the present conditions.

The reality is that the men of Allāh have soft and concerned hearts. That is why they find out about the conditions affecting the ummah and they are grieved by it. In the light of the Qur’ān and Sunnah, they think and present a plan of action to be adopted. Even today, if the ummah will accept the teachings of the ‘Ulamā’ and practice on them,

then success will come to their feet, and they will be granted contentment of heart at the very least.

One of the great men of Allāh was Muftī Mahmūd Hasan رَحْمَةُ اللَّهِ، he wrote a booklet called ‘Treatment for Worries and Difficulties’. We produce a number of texts from this work. Then, we shall mention some advice from Maulānā Wasī-ullāh رَحْمَةُ اللَّهِ. These advises were collected by Maulānā I’jāz Ahmad A’zamī in his booklet. May Allāh سُبْحَانَهُ وَتَعَالَى reward him.

Moving Words of Hadrat Maulānā Muftī Mahmūd Hasan Gangohī رَحْمَةُ اللَّهِ; An Important Notice given by Shah Waliullāh Dehlawī رَحْمَةُ اللَّهِ

Condition of Delhi

Shāh Waliullāh Muhaddith Dehlawī رَحْمَةُ اللَّهِ would go door to door to the homes of people and call them, ‘O Allāh, stop from the disobedience of Allāh. I see blood flowing in the gulleys of Delhi.’ The people did not believe and accept what he said. He left them saying that they cannot think properly. Whatever happened then occurred. Nadir Shah came and started to kill the masses. The Jamna Bridge was filled with corpses. The water flow was affected due to the abundance of corpses. The Moghal Empire had changed. The old Empire

ended. Allāh سُبْحَانَهُ وَتَعَالَى granted honour to those of honour and He disgraced the lowly. The princes were seen begging and someone aptly said, 'The conditions of your deeds have caught you.'

Condition of Baghdad

Listen to the condition of Baghdad. It was the capital of the Islāmic Government for a long time. How many large Dār-ul-'Ulūms were there. However, when luxury took over, the government started to oppress the subjects, and there was an abundance of liquor and drinking. Everyone knows that Allāh سُبْحَانَهُ وَتَعَالَى set the Tartars upon them and the Muslims were totally destroyed and uprooted. The entire Islāmic Government was destroyed. Allāh سُبْحَانَهُ وَتَعَالَى then blessed them with guidance and they became Muslims.

Condition of Bayt-ul-Muqaddas

The condition of the Banī Isrā'īl was the same. Due to their disobedience and rebellion against the commands of Allāh سُبْحَانَهُ وَتَعَالَى, they had to face divine punishment. On one occasion, they surpassed the limits. They went to the extent of killing the Ambiyā'. Allāh سُبْحَانَهُ وَتَعَالَى sent Nebuchnezzar over them. He was a Magian. He killed the men, imprisoned the women and children, and took the treasures of Bayt-ul-

Muqaddas back with him to Babylon. They remained slaves for a century. They had to go through great hardship.

After this, Muftī Muhammad Shafi' رَحِمَهُ اللهُ writes, 'The objective of mentioning these incidents of the Banī Isrā'īl in the Qur'ān is to show that the Muslims are not excluded from this divine law and principle. Their honour and glory in the world is linked to their obedience of Allāh سُبْحَانَهُ وَتَعَالَى. When they turn away from the obedience of Allāh سُبْحَانَهُ وَتَعَالَى and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then their enemies and the disbelievers will overpower them and they will show dishonour for the Masājīd and places of worship.' (Ma'ārif-ul-Qur'ān vol.5 p.436)

Therefore, O Muslims, ponder over these incidents and become obedient to Allāh سُبْحَانَهُ وَتَعَالَى. Stay away from sin. Correct your dealings. Then understand that the entire universe will be yours. I shall mention the text of Maulānā Abul Hasan 'Alī Nadwī رَحِمَهُ اللهُ in this regard ahead Inshā Allāh.

Result of the Evil Deeds of Man

'I say to you as a religious person and student of history that as a result of our sins and oppression, divine calamities come upon us. Allāh سُبْحَانَهُ وَتَعَالَى shows us that he has greater weapons to destroy us than ourselves. Therefore, whenever

there is oppression, I fear that it should not be that some calamity comes upon us.’ (Kārwān-e-Zindagī vol.3 p.211)

There is a Hadīth Qudsī about this,

Sayyidunā Abū Dardā’ رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Indeed Allāh says, ‘I am the sole deity, I am the owner of all the kings and the hearts of the kings is in my control. Indeed when the servants obey Me, then I change the hearts of their kings to mercy and compassion and when the servants disobey Me, I change the hearts of the kings to harshness, so they cause the people to taste of the worst of punishment. Hence, do not engage in making Du’ā’ against them, but engage in My remembrance and My obedience so that I can suffice for you.’”

Note: May Allāh سُبحَانَهُ وَتَعَالَى grant us all the divine ability to practice on the advice in this Hadīth.

Two Lessons of Shaykh-ul-Hind رَحِمَهُ اللَّهُ

He رَحِمَهُ اللَّهُ said, “Brothers, we learnt two lessons in the jail in Malta.” The great Muhaddith of the time, ‘Maulānā Shabbīr Ahmad ‘Uthmānī رَحِمَهُ اللَّهُ paid careful attention. He said, “There is a great need for these two things at this moment.”

1. The ummah should be linked to the Qur’ān. This ummah has moved away from the Qur’ān. Therefore, make effort to link the people to the Qur’ān by

reading. This book has been revealed to us and we have not made effort on it in order to convey the purport of it to the people.

2. It is our basic duty to create unity in the ummah. As far as possible, we should try to create harmony and unity in the ummah. We must think over the different forms of harmony and agreement and try to practice on them.

Subsequently, Shaykh-ul-Hind رَحْمَةُ اللَّهِ would repeat this advice until his last moments. He would emphasize it upon his students and the scholars. The greatest thing for this ummah is to establish unity so that it can remain with honour. The difficulties and problems that are coming upon us today are due to the differences amongst us and due to intolerance for each other.

Three Advises of Hadrat Hakīm-ul-Ummah رَحْمَةُ اللَّهِ

The first is that I counsel my friends and practice on this myself, that we should make Du'ā' to Allāh سُبْحَانَهُ وَتَعَالَى for our success. This is a great deed. Greater than this is to be concerned about pleasing Allāh سُبْحَانَهُ وَتَعَالَى. If the Muslims do this, then the tables will turn in a few days, Inshā Allāh. Allāh سُبْحَانَهُ وَتَعَالَى is the real deity, so ask from Him. The correct

way is that we should please Him. The way to please Him is to repent from past sins and resolve to do good deeds. Then see what happens. This is because He is the One Who creates the correct plan in the minds and then He makes these plans effective. So, plan to please Him. This point holds the rank of being something one can be convinced about, that if the Muslims do this all their problems will end. We face these problems and difficulties because of disobedience to Allāh سُبْحَانَهُ وَتَعَالَى and whatever means we adopt at this time are not prescribed in the Sharī'ah. Therefore, instead of seeing success, we suffer defeat and disgrace.

Easy Prescription for Reformation

Perform two Rak'ats of Salāh and make the following Du'ā', 'O Allāh, I am a very sinful servant. I intend to become obedient to You, but nothing comes out of my intention. Everything happens through Your will. I want to be reformed, but I do not have the courage. My reformation is in Your control. O Allāh, I am unworthy, I am dirty and low. I am a great sinner. I am helpless. Help me. My heart is weak. I do not have the ability to stay away from sin. Grant me the strength. I have nothing to save me. Create the means for me from the unseen. O Allāh, whatever sin I have done until now, forgive it, I cannot say that I will not do it again. I know that I could do it again, but still You will forgive me."

In short, seek forgiveness for your sins, attest to your shortcomings and make Du'ā' for your reformation daily in this way. Do this for ten minutes a day. There is no need to take any medication. Do this for a little while daily before sleeping. You will see that after a few days, arrangements from the unseen will be made for you and you will gain courage. You will not fall in the eyes of anyone. You will not face any difficulty. Such arrangements will be made for you that you will not even imagine.

The third practice that must be adopted has a few parts. One is to read and hear from the books. One should enquire of the rulings to be implemented. The third is to frequent the friends of Allāh سُبْحَانَهُ وَتَعَالَى. If one cannot do this, then study the incidents of the lives of the pious. If one will adopt the remembrance of Allāh, it will help abundantly to reform the heart. When making the Dhikr, take out some time to take stock of yourself and speak to your heart and carnal self, tell it, 'O carnal self (nafs), one day you will have to leave the world. Death is coming. You will have to leave all this wealth behind. You will leave your wife and children. You will have to stand and face Allāh سُبْحَانَهُ وَتَعَالَى. If you have a greater number of good deeds, then you will be forgiven and if you have a greater number of evil deeds, you will have to go into Jahannam. You will not be able to bear it. Therefore, think about your end and prepare provision for the hereafter. This time of yours is valuable. Do not waste it away in useless activity. After death, you will hope that if

only you did good deeds through which you would be forgiven. However, this regret will be of no benefit. Take advantage of your life and prepare the means for your forgiveness.’ (Salāh wa Falāh kā Āsān Rāstah)

Ten Advises of Hadrat Muslih-ul-Ummah رَحْمَةُ اللَّهِ

Hadrat Muslih-ul-Ummah رَحْمَةُ اللَّهِ said, “Brother, I ask you, why are you worried? Allāh is present. You are Muslims. You believe in Allāh. You believe in His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. You believe in His promises. So why are you worried? The most that is happening is that the enemy of Allāh سُبْحَانَهُ وَتَعَالَى is making you worried because you have īmān in Allāh. So, plead to Him, ‘O Allāh, these enemies of Yours only want to wipe us out because we take Your name. O Allāh, Your enemy is making us shake because we are the ummatīs of Your Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, O Allāh, help me.’

He رَحْمَةُ اللَّهِ also said, “Muslims, correct and reform yourselves. If your īmān has become weak, then strengthen it. Allāh سُبْحَانَهُ وَتَعَالَى always came to the help of the Muslims. He will help us even today. Turn to Allāh, Allāh سُبْحَانَهُ وَتَعَالَى says, ‘If you help the religion of Allāh, He will help you and keep you steadfast.’ Muslims, make your īmān strong, ‘do not fear and do not grieve, you will overpower if you are believers’. This is on condition that your īmān is strong. Hence, stay far away from the displeasure of Allāh سُبْحَانَهُ وَتَعَالَى.

Thirdly, Hadrat Muslih-ul-Ummah رَحْمَةُ اللَّهِ said, “Muslims, do work when it is time to do so. Adopt sincerity. Now there remains no time for talk. Now perform Salāh, keep fasts, make Du’ā’ and be sincere in it. Your work will get done. The path for the Muslims is specified; turn to Allāh with sincerity and truthfulness. There is great blessing in sincerity. Great work is done through it. Muslims, you have a link with Allāh سُبْحَانَهُ وَتَعَالَى. How difficult is it to turn the mercy of Allāh towards you? All you have to do is please Allāh سُبْحَانَهُ وَتَعَالَى. He is the One Who removes difficulty. Every Muslim should turn to Him with a true heart. It will not take long for Allāh سُبْحَانَهُ وَتَعَالَى to change conditions. Hadrat Maulānā Muhammad Ya’qūb رَحْمَةُ اللَّهِ, teacher of Dār-ul-‘Ulūm Deoband, said, “The government of Hindustan will change in such a way that the people will sleep under one government and wake up under another one.” Subsequently, it so happened that they slept under the English and woke up under the Hindustani government. In 1947, Hindustan gained independence from the English. In reality, the country belongs to Allāh. He makes whomever He wants into the heirs of it. The bounties of the hereafter are for the muttaqīn. Therefore, the means of acquiring it is sincere īmān and taqwā, purity of heart, Du’ā’, and turning to Him. This is within our control. After this, victory and success based on it is within the control of Allāh سُبْحَانَهُ وَتَعَالَى’

The Muslims will overpower through Du'ā'

Fourthly, Hadrat Muslih-ul-Ummah رَحِمَهُ اللهُ said, “Without Du'ā', the Muslims will never be able to overpower. Whenever the Muslims looked at their numbers, they were defeated. Before the Battle of Uhud, it was the view of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that they should stay within Madīnah and face the enemy. The Sahābah رَضِيَ اللهُ عَنْهُمْ said, “We have sufficient numbers. We can go out and face the enemy.” Subsequently, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wore his armour and came out. However, the Sahābah رَضِيَ اللهُ عَنْهُمْ felt that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was inclined to fight from within Madīnah, so we should not have differed with him. The Sahābah رَضِيَ اللهُ عَنْهُمْ then said this to him, but he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When a Nabī wears his armour, then it is not permissible for him to take it out without having first faced the enemy.” (Asah-us-Siyar p.102)

Subsequently, it so happened that harm was caused to the Muslims.

Similarly, during the Battle of Hunayn, the Sahābah رَضِيَ اللهُ عَنْهُمْ looked at their numbers and strength. During the initial stages, they had to face defeat, but later they got victory. In short, whenever the Muslims abandoned taqwā and they looked at means, they work was spoilt. Means are nothing for Muslims. Their focus remains on Allāh سُبْحَانَهُ وَتَعَالَى as He is the Creator of means.

The Muslims are not deprived of their Treasure even now

Fifthly, Hadrat Muslih-ul-Ummah رَحْمَةُ اللَّهِ said, “We have a great treasure with us even now, i.e. the word of Allāh ﷻ is with us. The Ahādīth of Rasūlullāh ﷺ is with us, although he might not be with us in person. However, we have these treasures. Appreciate and value them, much can be gained through the help of Allāh ﷻ.

This path is therefore stipulated for the Muslims, that we should turn sincerely to Allāh ﷻ and become true believers. We must have conviction in the promises that Allāh ﷻ made to the believers. There is no time anymore for the customary advises and lectures, but there is a need to listen to the lectures for īmān and practice. Hence, if we do not turn to deeds now, when will we?

It does not take long for Allāh to Change the Powers

Moreover, Hadrat Muslih-ul-Ummah رَحْمَةُ اللَّهِ said, “The most fearful incident among the Ambiyā’ is the incident of Sayyidunā Yūnus عَلَيْهِ السَّلَام. What an admonishing incident! Indeed, it does not take long for Allāh ﷻ to change the times. The nation of Sayyidunā Yūnus عَلَيْهِ السَّلَام were idol

worshippers, so how did they all become Muslims? It was a unique display of the power of Allāh سُبْحَانَهُ وَتَعَالَى. If He wants, He can take from the creation the work that He took from the belly of the fish. How Allāh سُبْحَانَهُ وَتَعَالَى protected him from the water? Allāh سُبْحَانَهُ وَتَعَالَى blessed animals with the ability to speak and He took the work of a mother even from predatory animals.

The difficulties that came upon Sayyidunā Yūnus عَلَيْهِ السَّلَام had a purpose behind them, Allāh سُبْحَانَهُ وَتَعَالَى wanted to test him. Subsequently, in the incidents of the difficulties that came upon the Ambiyā' they showed patience, so Allāh سُبْحَانَهُ وَتَعَالَى raised their ranks and they were blessed with success. Allāh سُبْحَانَهُ وَتَعَالَى says, 'The final result will be with the Muttaqīn'. From the incidents of these tests, the rank and status of these people did not lower, but it was raised even further. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do not give virtue to me over Yūnus Ibn Matta." This means that you should not feel that I was taken on a bodily Me'rāj and Sayyidunā Yūnus عَلَيْهِ السَّلَام was swallowed by the fish. These are secret matters between the Ambiyā' and Allāh سُبْحَانَهُ وَتَعَالَى, you will not be able to understand. This was the Me'rāj of Sayyidunā Yūnus عَلَيْهِ السَّلَام.

Seventhly, Hadrat Muslih-ul-Ummah رَحْمَةُ اللَّهِ said, "Muslims, if you understand today, the time is delicate, so work. The work is that you should have proper and correct īmān in Allāh سُبْحَانَهُ وَتَعَالَى, the Qur'ān and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Leave aside your own desires. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do

not set upon us those who will not have mercy on us.” From this Hadīth we learn that whoever is set upon us, he is put there by Allāh **سُبْحَانَهُ وَتَعَالَى**. One must have conviction that whatever incidents of worry that happen, all of them occur because of the displeasure of Allāh **سُبْحَانَهُ وَتَعَالَى**, it is not because of the displeasure of the enemy. The pleasure or displeasure of the enemy means nothing at all. Therefore, as long as you do not please Allāh **سُبْحَانَهُ وَتَعَالَى**, you will not gain anything.

Adopt Sincerity

Eightly, Hadrat Muslih-ul-Ummah **رَحِمَهُ اللَّهُ** said, “O servants of Allāh, turn to Allāh. Adopt sincerity from now. The deeds that you do, the five times daily Salāh, the recitation of the Qur’ān, the Du’ā’ to Allāh, all of these are not anything minor. Create sincerity in them and you will see the blessings. If you see anything difficult, then it is not difficult for Allāh **سُبْحَانَهُ وَتَعَالَى**. When Allāh **سُبْحَانَهُ وَتَعَالَى** has power over everything, He has control over your conditions and circumstances also. The power of Allāh **سُبْحَانَهُ وَتَعَالَى** is not limited. ‘Indeed Allāh **سُبْحَانَهُ وَتَعَالَى** encompasses everything’. All that you have to do is make Du’ā’ to Him. Whatever Du’ā’ the Muslims make, Allāh **سُبْحَانَهُ وَتَعَالَى** will accept it. This is clearly mentioned in the texts. You people perform so much of worship, are these not accepted? If they are not accepted,

then why do you do it? Therefore, we learn that it is accepted and it is definitely accepted. So make Du'ā', it will also be accepted. You make Du'ā', but you do so in those things where you see means of help and in those things where you feel means will be of no avail, you do not make Du'ā', whereas Allāh سُبْحَانَهُ وَتَعَالَى has power over everything. Sayyidunā Zakariyya عَلَيْهِ السَّلَامُ was an old man and his wife was barren. Yet, he made Du'ā' to Allāh for a child and it was accepted. It is a miracle for us if something against the norm happens, but for Allāh, just as He has the power to create with means, He also has the power to create without means. Both are the same for Him. So, there is nothing greater than Du'ā' for the Muslims during the times of difficulty. Keep Allāh سُبْحَانَهُ وَتَعَالَى happy and ask from Him, He will give and He will give in abundance."

Allāh accepts the Du'ā' of all

He رَحِمَهُ اللَّهُ also said, "A judge used to say, 'My father was a lawyer. My father would make Du'ā' for three things. One was that he leaves the job of being a lawyer. The second was that he should perform Hajj and the third was to become a Murīd (disciple) of a certain Shaykh. Allāh سُبْحَانَهُ وَتَعَالَى accepted all three Du'ā's. He left the lawyer job, he went for Hajj, and he became a Murīd. I say, 'Brother, the acceptance of Du'ā' is not specific with a judge or lawyer. You should also

concentrate with your heart and your Du'ā' will be accepted. The people of Makkah who could not migrate and were given difficulty by the disbelievers of Makkah, they also made Du'ā' to Allāh سُبْحَانَهُ وَتَعَالَى for help. Allāh سُبْحَانَهُ وَتَعَالَى speaks about their Du'ā' in the Qur'ān, 'Make for us from Your side a friend and make for us from Your side a helper.' Allāh سُبْحَانَهُ وَتَعَالَى accepted their Du'ā' and He sent Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as a helper and Makkah was conquered.

When a person will make Du'ā', then he will gain closeness to Allāh سُبْحَانَهُ وَتَعَالَى and his link with Allāh سُبْحَانَهُ وَتَعَالَى will be made. Whatever hope he has in his Du'ā', that is the amount of acceptance he will get. If we cannot do anything, then we can at least make Du'ā'. Whatever we can do, we must do it. Whenever you are faced with any Dīnī or worldly problem, start making Du'ā', Inshā Allāh, all difficulties will be made easy. Do it and you will see."

When the Muslims became negligent, they were punished

Hadrat Muslih-ul-Ummah رَحْمَةُ اللَّهِ said, "Whenever the Muslims became negligent, they were punished. However, when they repented and turned to Allāh سُبْحَانَهُ وَتَعَالَى, then Allāh سُبْحَانَهُ وَتَعَالَى changed the times. Therefore, O Muslims, this is the time for action, do the work. When you speak, then speak with actions, when you do deeds, then do beneficial and

pious deeds of worth and abandon all useless and vain things. May Allāh bless us with the divine ability to practice. Āmīn.”

You have read the ten points of Hadrat Muslih-ul-Ummah رَحْمَةُ اللَّهِ. We now mention an article of Maulānā Muslih-ul-Ummah Shah Wasī-ullāh رَحْمَةُ اللَّهِ that was published in Rajab 1385 A.H in the booklet ‘Ma’rifat e Haq’. It explained the fitan and the solutions. It will be greatly beneficial to put it here, slightly edited.

Division of Fitan, its Explanation and Emphasis to refrain from it

Hadrat Muslih-ul-Ummah رَحْمَةُ اللَّهِ says, ‘We learn from the Ahādīth that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sought protection from fitan. He said, ‘We seek protection with Allāh from the punishment of the fire and we seek protection with Allāh from fitan, the outward of them and the inward of them.’ Hence, when this is mentioned in the Hadīth, then we also ought to understand what the fitan are. It is also necessary to know what the outward of them are and what the inward of them are so that we can seek protection from them and be saved from them. Therefore, I want to say something in this regard.

The Hadīth I have mentioned above is a narration of Abū ‘Awānah. It is also in Hisn Hasīn. The commentator

writes, ‘Fitan means the trials of the world as well as those of the hereafter. Rasūlullāh ﷺ sought protection from all of them. The outward of them means those fitan that are related to outward and apparent matters. The inward ones refer to the fitan that will occur in future. It is as though Rasūlullāh ﷺ sought protection from the present and future trials.

Moreover, from the Ahādīth we learn that there are many types of fitan. This is something so severe that even death was preferred to it. Majma’-ul-Bihār says, ‘Death is better than fitan. The trial sometimes comes from Allāh and sometimes from the creation. Sometimes it affects Dīn and sometimes one’s worldly matters. For example, if Irtidād occurs, people get involved in sin. Similarly, if some calamity comes, or one faces killing and punishment. The Hadīth indicates to this by, ‘O Allāh, when You intend fitan for a nation, then give me death before it comes.’ (Majma’-ul-Bihār vol.4 p.99)

Similarly, the trials of man are sometimes within his bosom and sometimes in his family. It is sometimes in his wealth, sometimes in his children and sometimes in his home. At times, it is amongst his neighbours. Sometimes it is during his lifetime and sometimes in death. At certain times, it is in poverty and at others in his prosperity. Majma’-ul-Bihār says, ‘The fitnah affecting man is in his family, where they say something or do something that is not permissible. Similarly, his family lives with him. Grief and sadness will

happen. This is as long as it does not reach the level of a major sin. The fitnah affecting man in his wealth is that he acquires it through impermissible avenues and spends it in wasteful places. Similarly, the fitnah affecting a person in his children is that he loves them beyond limit and this love stops him from many forms of goodness. The fitnah affecting him in his neighbours is that he starts to hope for the good condition of his neighbour and he wants bounties to be snatched from them. This is jealousy from which people seek refuge from, as in Sūrah Falaq. Salāh, charity, and good deeds wipe away all of this.'

In a similar vein, one fitnah is that of life. The fitnah of life is that a person faces tests in his life, or he gets involved in desires and ignorance. Alternatively, he faces difficulties and calamities and he cannot exercise patience. If he is affected by conditions and he insists on corrupt ways, then this is the fitnah of life.

The fitnah of death is that during the final moments, he becomes confused and a good end is made difficult for him by Shaytān. May Allāh save all from this. Alternatively, it refers to the trial in the grave that will occur after death. Alternatively, the questioning of Munkar and Nakīr, where man will be bewildered. Similarly, it could mean the punishment of the grave and the dreadful conditions of the grave.

The disbeliever is the one who will be in bewilderment upon the questioning in the grave. The

believer will respond quickly to the questions because he learnt the lesson in the world. The disbeliever would have been negligent of it in the world, so he will respond by saying, 'I do not know'.

Maulānā Shah Walī-ullāh Dehlawī رَحْمَةُ اللهِ عَلَيْهِ says in his famous book, 'Hujjat-ul-lāh Al-Bāligha', with regards to fitan, 'There are three forms of fitnah that stand out,

1. Fitnah affecting man in his life
2. Fitnah affecting man in his family
3. Fitnah affecting a man that will come like waves, one after the other'

Fitnah affecting man in his life is the same as that referred to by fitnah in his bosom, i.e. his heart becomes corrupt. It is apparent that when the heart becomes corrupt, all his limbs will become corrupt. The Hadīth says, 'Indeed there is a piece of flesh in the body, if it is reformed, the entire body will be reformed and if it is corrupt, the entire body will be corrupt, it is the heart.' When the life of a person is affected by fitnah, then because he is linked to the creation and the Creator, so when his heart is corrupted, both of these links and relations become corrupt. This means that corrupt beliefs are created in his heart and jealousy, oppression and other lowly deeds come from him. The spoilt nature of the relation between him and His Creator is explained by Shah Walī-ullāh رَحْمَةُ اللهِ عَلَيْهِ, 'The fitnah affecting the person of man is that his heart becomes hard. Due to this, he will not get sweetness in worship, nor will he get any enjoyment in

conversing with Allāh سُبْحَانَهُ وَتَعَالَى. The effect of this hard-heartedness falls on his relationship with his Creator. When a person becomes hard-hearted, then the effect of this is shown in his relationship with the creation, i.e. he starts to oppress them. Mercy and compassion is removed from his heart. He starts to become merciless to others, such that not even animals don't show, whereas mercy is something praiseworthy and it is loved by Allāh and His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. A Hadīth says, 'Have mercy upon those on earth, those in the heavens will show mercy to you.'

The second fitnah that Shah Walī-ullāh رَحِمَهُ اللَّهُ discusses is the fitnah affecting the family of a person. This refers to corruption in the system of the home. A Hadīth states that Iblīs sets his throne on the water and the rest of the Shayātīn come to him and inform him of what they did. He does not pay any real attention to them until one Shaytān comes and says, "I went behind a certain person. I did not leave him until I caused separation between him and his wife." Iblīs hears this and becomes very happy and seats him closeby. He says, "Very good, you have done well."

This was the condition of the husband and wife. Another condition that is a means of corrupting the system in the home is where all the people of the home are present bodily, but in terms of the hearts, they are separated. There is mutual enmity in their hearts. This continues to such an extent that the father complains about the son, the son complains about the father, there are problems between

mother and daughter, brothers have differences with each others, the teacher is displeased with the student and student is displeased with the teacher. The Murīd disobeys the Shaykh and the Shaykh looks away from the Murīd. When this is the condition of the home of a person, then what can be discussed of the corruption there? This is the general condition today.

Hāfiz Shirāzī رَحْمَةُ اللَّهِ عَلَيْهِ explains the condition of his time and says, ‘Evil character has corrupted every home to the point where two people cannot live in harmony.’ He says, ‘The general condition is that the daughters are fighting their mothers and the sons look with disgust to their fathers. No brother can show mercy to his brother and the father cannot show any compassion to his son. The Arabian horse is injured and the golden yoke is placed around the neck of the donkey. The foolish are honoured with garlands and the provision of the intelligent is seen as blood and flesh. Listen to this advice of Hāfiz, and do good deeds because it is more valuable than pearls.’

See what a picture Hāfiz drew of the fitnah affecting a man in his family. It is the precise description of what is happening today. Undoubtedly, he drew the correct picture of the corruption of the homes; it has come about because of our evil ways of living. If there is a pious environment in the home, then even if a person comes worried from outside, he will be at ease with his family. His heart will be at peace.

However, when the home is corrupt, then where will a person run to from there?

In this day and age, on account of abandoning the teachings of Rasūlullāh ﷺ, the evil environment has been created in the homes. Majority of those involved in this corruption are the women. They generally become the means of fitnah in the home, the fitnah starts from them. Then the man is affected by them. Subsequently, I have come to know the condition of some people, that they are so perplexed that they get peace of mind in the shops or hotel, but their homes are a sample of Jahannam. They do not even want to set foot in the house. They get peace of mind when they meet their friends, but their relatives are like scorpions. This is worldly punishment, where our homes are spoilt, and when people turn it into hell, then these people go to some organization or office, or link up to some government department, then their evil character goes with them and they spoil these places too. Looking at the condition of the entire world today, we see that those whose character is corrupt, they are thought to be the teachers of good character and conduct. All the intelligent people of the time look at these conditions but they cannot say anything.

During a Hajj journey (most probably 1937), I heard an Egyptian scholar speaking about this. He spoke in a unique way. He said, "Listen, Rasūlullāh ﷺ brought the principles for success in this world and the hereafter. Whoever verified these principles and practiced on them, he

was successful in both the worlds. You have been given principles of success in the world, you did not verify them, and so the evil results of it are such that everyone is displeased with each other. Mother, daughter, brother, husband and wife are all at each other's throats. Each one turns away from the other. Due to this, life has become difficult. This is only the result in the world. Be prepared for much worse in the hereafter."

When I heard this lecture from the scholar, I was very pleased. I said in my heart that I should hold onto this advice. This is something that should never be forgotten. I thought, "This is how a lecture should be, and this is how a reformer should be."

The third fitnah that Shah Walī-ullāh رَحِمَهُ اللهُ spoke about is the fitnah that comes like wave upon wave. This causes the entire world to be affected. He says, "This means that there will be corruption in city planning, i.e. the city and country will be corrupt and unworthy people will be greedy for Khilāfat. Because of this, there will be an abundance of arguing and fighting. People will fight each other like animals.

The Hadīth indicates towards this, in which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Shaytān has become despondent of believers worshipping him in the Arabian Peninsula, but his influence over them is such that it continues over them where he causes them to fight each other."

I say that the people at the end of time will get involved in fitnah. This is why the ‘Ulamā’ explain these things so that people of every era can be saved from them. Subsequently, it is seen even today that all people are involved in this. There is fitnah affecting the man himself, his family and there is fitnah like wave upon wave. All three are seen today.

The Basic Fitnah is the Fitnah of the Carnal Self

The source of all is one, i.e. the fitnah of the carnal self of a person. The character of man has become very bad. Man has fallen prey to evil character. Now, there are a number of such individuals that are affected by fitnah, all in one home. Due to this, comfort, peace, and tranquillity has departed from the homes. Then, when this becomes the condition of many homes, then the entire place becomes a hotbed of fitnah and corruption. Peace and safety departs from such a place. The basis of all this is the fitnah of the carnal self. This is why Rasūlullāh ﷺ asked for good character, ‘O Allāh, You have beautified my creation, so beautify my character, remove the rage in my heart and as long as You keep me alive, save me from fitan that will take me astray.’

When the character of a person is reformed, he will be saved from fitnah and other people will also be saved.

This is because when the character is not reformed, there will be corruption and problems in the world. Peace and safety will depart and life will become difficult for people. Despite all of this, those people who are negligent and foolish, they do not heed even the advice and admonishment given to them. Such people become pleased with conditions of strife. However, the person who understands and has the well-being of the ummah at heart, it is a very trying time for him. The time and heart of man are not within his control. Now, how astonishing it is that our heart is not within our control, we want to worship Allāh in solitude, to perform Salāh, recite the Qur’ān, make the Dhikr of Allāh, but we cannot do so because the tranquillity of the heart is not there. It is seen that when fitnah spreads, then it affects everyone, young or old, man or woman. It spreads in such a way that even if a person wants to be saved from it, he cannot save himself. A Hadīth states that Rasūlullāh ﷺ said, “I see fitnah entering your homes like rain, due to its abundance, no place is empty of it. In the same way, fitnah will become so widespread that no group will be saved from it.”

Note: Hadrat Muslih-ul-Ummah رَحْمَةُ اللَّهِ says under this Hadīth, “I would not understand how fitnah would enter the homes. The time of the elections came and the evil effects came to the fore. There were differences in every home, I saw brothers fighting, and then I understood what this Hadīth meant. Subsequently, Hadrat Muslih-ul-Ummah

رَحِمَهُ اللَّهُ was affected by the elections and he was taken to be the helper of a certain party. Due to this, discord spread. This took place in 1955/1956, and now when fitnah has exceeded all limits, what can we even say about the elections today. The Muslims gave out liquor in order to make others happy to win. They openly opposed their brothers. Hearing and seeing all this makes us extremely grieved, when this is the condition of the noble households, then what will the condition of the entire ummah be like. May Allāh save us. Āmīn. (Muhammad Qamr-uz-Zamān)

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had prophesized that such fitan will come, it will be like rain, enter the homes and affect everyone. No group was excluded. Anyway, we learn from the narrations that there will always be fitnah, this will continue until Qiyāmah. The lexical meaning of fitnah is 'test'. Then, it is used for something disliked, something that is a means of a trial. Then, its use was broadened even further until it was used for everything disliked. For example, sin, fighting and so on. Based on this, we find a Hadīth stating that a believer is involved in fitnah from his creation, i.e. Allāh tests him with sin. Sometimes he is saved and sometimes he gets involved in sin. This fitnah is fitnah in terms of Dīn.

In the same way, a person falls into severe fitnah where he does not see any way of coming out of it. This is called fitnah 'amyā'. Majma'-ul-Bihār explains it, 'One is blinding, and deafening fitnah, there is no escape from it.

Alternatively, it means that the person involved in the fitnah falls into it without any foresight. Because of being blind, he cannot recognize the truth. Due to being deaf, the advice of people cannot affect his ears. He argues and fights because of his ignorance and animosity. This is referred to as fitnah ‘amyā’.

The author of Majma’-ul-Bihār has also explained the purport of fitnah ‘amyā’, that it is a fitnah founded by someone who does not have foresight. His eyes and ears are closed, i.e. he is not prepared to differentiate between truth and falsehood, and he is not ready to listen to the advice of anyone. He fights only out of ignorance and animosity. It is apparent that when such types of fitnah arise, then peace and safety will leave the world, whereas this is something required in the world. Therefore, it is necessary to provide the means of peace and safety, whilst fitnah is the total opposite. A Hadīth states that Rasūlullāh ﷺ said, “O Allāh, I ask you for forgiveness, peace, and safety (‘āfiyat) in my Dīn, my worldly concerns, my family and my wealth.”

One should make Du’ā for ‘Āfiyat

Undoubtedly, ‘āfiyat (peace, safety, security, and ease) is a great bounty. One will appreciate it when it is no more. This is because it is well known principle that the value of a

bounty is understood after it is gone. That is why Rasūlullāh ﷺ would make Du'ā' for 'āfiyat in abundance. Because the world is a place of tests, that is why man is faced by difficulty and concern from time to time in different ways. No one here is in total peace and comfort. This is because real 'āfiyat and complete peace and tranquillity is only in Jannah. There is no comfort in the world that is not mixed with some degree of grief and sorrow. Because the place of complete comfort is Jannah, that is why only that person can be at rest in the world who is engaged in the work of the ākhirat. Such a person is concerned about acquiring the correct link with Allāh سُبْحَانَهُ وَتَعَالَى and he abandons everything that is useless and of no value. He frees himself for the remembrance of Allāh سُبْحَانَهُ وَتَعَالَى. Everything besides the remembrance of Allāh سُبْحَانَهُ وَتَعَالَى causes the heart of man to harden.

A Hadīth states, 'Indeed 'Īsā Ibn Maryam عَلَيْهِ السَّلَام used to say that do not speak in abundance, except for the remembrance of Allāh سُبْحَانَهُ وَتَعَالَى. Speaking in abundance creates hardness of heart. The one with a hard heart is far from Allāh سُبْحَانَهُ وَتَعَالَى, but you do not understand.'

May Allāh سُبْحَانَهُ وَتَعَالَى save us from having a hard heart. When this is created in the heart, then man is not affected by anything. One account of this hardness of heart, foolishness, and stubbornness is created.

We learn the treatment for this condition from the statement of Sayyidunā 'Īsā عَلَيْهِ السَّلَام, that when a heart will

remember Allāh, it will not become hard. Even if it does become hard and rebellious, it will change. Therefore, when there are no effects of difficulty on the heart, then understand that the heart is not in order. Therefore, pay attention to this, a believer should devote himself fully in this direction.

According to my understanding, the expediency of the time is that every person should strengthen his relationship with Allāh سُبْحَانَهُ وَتَعَالَى.

Punishment is delayed through Repentance and Seeking Forgiveness

Hadrat Muslih-ul-Ummah Maulānā Shah Wasī-ullāh رَحْمَةُ اللَّهِ would mention the incident of Sayyidunā Yūnus عَلَيْهِ السَّلَامُ in his gathering in order to encourage others onto seeking forgiveness and repentance. The people would be very affected when he would mention the story. We mention it hereunder;

Incident of Sayyidunā Yūnus عَلَيْهِ السَّلَامُ

Hadrat Muslih-ul-Ummah Maulānā Shah Wasī-ullāh رَحْمَةُ اللَّهِ said in his gathering, “From all the Ambiyā’, the incident of Sayyidunā Yūnus عَلَيْهِ السَّلَامُ is the most unique. We learn the

unique doing of Allāh سُبْحَانَهُ وَتَعَالَى in it. I shall mention the incident to you from ‘Itr-ul-Wardah Sharah Qasīdah Burdah. Listen to it attentively, ‘Sayyidunā Yūnus عَلَيْهِ السَّلَامُ was sent to the city of Nīnawa. The residents of this place were idolators. Sayyidunā Yūnus عَلَيْهِ السَّلَامُ had explained to them over a long time that they should worship Allāh سُبْحَانَهُ وَتَعَالَى. However, they did not come onto the path of guidance. The nation asked Sayyidunā Yūnus عَلَيْهِ السَّلَامُ to take out a fire from the water and to keep it burning without any fuel. Subsequently, he did this but they did not believe.

When Sayyidunā Yūnus عَلَيْهِ السَّلَامُ became despondent of them, Sayyidunā Jibrīl عَلَيْهِ السَّلَامُ came to him and said, “Go to your nation and tell them that the punishment of Allāh will soon afflict them.” They did not heed the call even after this. When night fell, Sayyidunā Yūnus عَلَيْهِ السَّلَامُ took his wife and children, and left the city. Allāh سُبْحَانَهُ وَتَعَالَى sent a smoke over the people of the city.

Upon seeing this, the people of Nīnawa searched for Sayyidunā Yūnus عَلَيْهِ السَّلَامُ but they could not find him. They were convinced that they were going to be punished. They started pleading helplessly and earnestly to Allāh سُبْحَانَهُ وَتَعَالَى. They repented from idol worship. In order to acquire the mercy of Allāh سُبْحَانَهُ وَتَعَالَى, they separated the children from the mothers and wore clothing of rags. Whoever usurped anything returned it to the owner. The people came out of the city and started pleading to Allāh سُبْحَانَهُ وَتَعَالَى.

The people said, “O Allāh, we believe in You, in Sayyidunā Yūnus عَلَيْهِ السَّلَام and all the Ambiyā’. Forgive our sins and remove this punishment.” Saying this, all of them fell into Sajdah. The angels of punishment were commanded by Allāh سُبْحَانَهُ وَتَعَالَى to stop. He said, “I do not send punishment to those who believe in one deity.” Subsequently, the people believed and returned to the city.

There is a difference of opinion amongst the ‘Ulamā’ if punishment came down or not. The correct view is that the punishment did not come down, but the signs of it were seen. The people saw it and repented. If the punishment had to start, then their repentance would not have been accepted. They only saw black clouds and smoke that surrounded the city and darkened their homes.

Now Sayyidunā Yūnus عَلَيْهِ السَّلَام wanted to see the condition of his nation and find out what happened. Iblīs came to him in the form of a pious man. He asked, “From where are you coming?” Iblīs replied, “From the city of Nīnawa.” “What happened to the people of the city today?” He said, “We were informed that punishment is going to befall them. Nothing happened so we understood that he is lying.” Hearing this, Sayyidunā Yūnus عَلَيْهِ السَّلَام became angry and said, “I do not want to go to such a nation that belies me.” He had his wife and children with him. When he reached the shores of the Tigris, he let his son cross. He then came to take his younger son. When he reached the middle of the river, the water level increased and the young son

drowned. A wolf took the elder son away on the other side. Sayyidunā Yūnus عَلَيْهِ السَّلَام came out of the water and went in search of the wolf. The wolf spoke with the permission of Allāh سُبْحَانَهُ وَتَعَالَى, “Yūnus, return, I shall not give your child to you.” He returned and did not find his wife there. He was very grieved and started to cry. He went away from there and reached the ocean. He saw a ship that was ready to sail. The people on board had mercy on him and let him board. After the ship traversed some distance, there was severe wind. The ship was about to capsize. The people of the ship got together and said, “There is someone on board who committed a wrong.” Hearing this, Sayyidunā Yūnus عَلَيْهِ السَّلَام said, “There is a slave in the ship that fled from his master. Until you do not throw him overboard, you will not be saved.” Whilst this was being discussed, a huge fish appeared, it had its mouth towards the ship, and it wanted to swallow the entire ship.

Sayyidunā Yūnus عَلَيْهِ السَّلَام said, “All these calamities are because of me. Throw me overboard and you will be safe.” They said, “This cannot be done without drawing lots.” They drew lots thrice and each time the name of Sayyidunā Yūnus عَلَيْهِ السَّلَام came out. They had no choice but to throw him overboard. A huge fish immediately swallowed him. It was at night. He was under three layers of darkness. One darkness of the night, one darkness of the river and one darkness of the belly of the fish. In these darknesses,

Sayyidunā Yūnus عَلَيْهِ السَّلَامُ recited, 'Lā ilāha illa anta Subhānaka innī kuntu min Adh-Dhālimīn'.

Allāh سُبْحَانَهُ وَتَعَالَى commanded the fish to protect Sayyidunā Yūnus عَلَيْهِ السَّلَامُ and told it that he is not provision, but its belly will serve as a prison. According to the correct view, he عَلَيْهِ السَّلَامُ stayed in the belly of the fish for forty days. The fish then spat him out at the shore. He عَلَيْهِ السَّلَامُ came out weak, like a newborn child. Allāh سُبْحَانَهُ وَتَعَالَى caused a tree to grow from which he could nourish himself. The day that he came out from the belly of the fish was seven Muharram. Allāh سُبْحَانَهُ وَتَعَالَى then instructed a wild goat to give milk to him. In this way, he drank for forty days and his strength was restored.

One day, he woke up and saw the tree had dried up and the goat had gone away. He was grieved and started to cry. Allāh سُبْحَانَهُ وَتَعَالَى sent revelation to him, 'You are crying over a goat that you did not create and a tree that you did not cause to grow but you did not cry over more than a hundred thousand children from the progeny of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ.' An angel came with a set of clothing and said, "O Yūnus, go to your people, they are desirous of you." He left there, reached a locality, and saw a person who was with a woman. He was calling, "Whoever will take this woman to the city of Nīnawa to Yūnus Ibn Matta, he will get a hundred Mithqāl of gold." Sayyidunā Yūnus عَلَيْهِ السَّلَامُ saw that it was his wife. He asked the person about the woman. He said, "This woman was sitting at the shore waiting for

her husband. There was a king that passed by. He took her home and intended evil with her. Allāh سُبْحَانَهُ وَتَعَالَى caused his arms and legs to become paralyzed. He asked the woman to make Du'ā' for him to be cured and promised that he will not do it again. The woman made Du'ā' and he was cured. He gave this woman to me with a hundred Mithqāl of gold and instructed me to return her to the city of Nīnawa. Sayyidunā Yūnus عَلَيْهِ السَّلَام said that he would take her there.

They traversed for two furlongs and reached another locality. He saw someone mounted on an animal and a boy was seated behind. Sayyidunā Yūnus عَلَيْهِ السَّلَام saw the boy and recognised that it was his son that had drowned. He took the boy and hugged him. He cried uncontrollably.

The person on the animal asked, "Who are you?" he replied, "I am Yūnus Ibn Matta." Sayyidunā Yūnus عَلَيْهِ السَّلَام asked the person about the boy. He said, "I am a fisherman. One day I threw my net and this boy came out. He was living. "A call came from the unseen telling me to look after the boy well. I was told that the father, Yūnus Ibn Matta, will come and I should hand the child over. Sayyidunā Yūnus عَلَيْهِ السَّلَام left and carried on. He reached close to Nīnawa and saw a boy there. He was shepherding a flock of goats. He was making Du'ā', "O Allāh, send my father to me." Sayyidunā Yūnus عَلَيْهِ السَّلَام saw him and realised that it was his elder son. They hugged and cried. He then said, "These goats belong to someone in the city. Come with me to the

city so that we can hand over the flock.” They came to the place and saw an old person. He was sitting at his door. The boy said, “This is my father.” He got up and started kissing the hands of Sayyidunā Yūnus عَلَيْهِ السَّلَامُ.

Sayyidunā Yūnus عَلَيْهِ السَّلَامُ said to the person, “Do you know the story of this boy?” He replied in the affirmative. “I was shepherding this flock. I saw this boy on the back of a wolf. The wolf dropped him in front of me. It spoke with the permission of Allāh, ‘O shepherd, look after this boy. When Yūnus Ibn Matta comes, then hand him over, it is his son.” Sayyidunā Yūnus عَلَيْهِ السَّلَامُ left from there and found a shepherd. He asked for milk. The shepherd said, “Where do I have milk?” ever since our Nabī Sayyidunā Yūnus عَلَيْهِ السَّلَامُ disappeared, we have not tasted milk.” He said, “Well, bring an animal.” It was brought. He milked it. The shepherd saw this and was astonished. He said, “If Sayyidunā Yūnus عَلَيْهِ السَّلَامُ is alive, then he is you.” He said, “Yes, I am Yūnus.” Hearing this, he fell at his feet and started kissing it. He said, “Go to the city and inform them that you have seen me.” He said, “They will not believe me.” “Take these animals with you, they will testify to your word.” The shepherd took the animals and went. When he reached the city he called out aloud, “People, be happy, our Nabī Sayyidunā Yūnus عَلَيْهِ السَّلَامُ has returned and I have just seen him.” The people did not believe. He said, “I am speaking the truth. These animals will testify.” The animals testified and spoke with the permission of Allāh. The people were astonished. The news reached the

king. He came down from his throne and got ready with the entire city. They went out to see Sayyidunā Yūnus عَلَيْهِ السَّلَامُ returning. He saw them and started crying. Finally, the people took Sayyidunā Yūnus عَلَيْهِ السَّلَامُ to the city and the king seated him on his throne. The people of the city were very happy. He عَلَيْهِ السَّلَامُ stayed amongst them for a long time. He continued calling them to goodness and forbidding from evil until the king passed away. He called the son of the shepherd and made him the king.

Note: What an admonishing incident! We should take lesson that no matter what great difficulty a person faces, if he resorts to sincere repentance, even that great difficulty will be removed, as is clear from the incident of Sayyidunā Yūnus عَلَيْهِ السَّلَامُ.

An Important Note given by Hadrat Muslih-ul-Ummah رَحْمَةُ اللَّهِ عَلَيْهِ

On one occasion Hadrat Muslih-ul-Ummah رَحْمَةُ اللَّهِ عَلَيْهِ said, “I want to speak on a specific topic, listen attentively, ‘It is mentioned in a Hadīth that the nations that were punished, when you pass by their localities and homes, then seek forgiveness from Allāh and seek protection. Do not use any items from that place. Subsequently, the Sahābah رَضِيَ اللَّهُ عَنْهُمْ passed by such a place and used water they found to knead

their dough. Rasūlullāh ﷺ instructed them to throw it and did not permit them to use it.

I say that just as there are effects of the punishment in these places until today and there is fear of divine punishment coming there, which is why one should pass by seeking forgiveness and protection, in the same way, wherever the Qur'ān speaks about the nations that were punished, we should not pass over these verses carelessly. This is because those are the places of punishment to which the ruling applies, whilst these are the verses that describe it, so the same ruling will apply.

Note: What an advice and important point. Only the pious men of Allāh ﷻ can say these things. May Allāh ﷻ grant us the divine ability to practice. (Muhammad Qamr-uz-Zamān)

I tell the people that when Allāh ﷻ revealed His word, then is there anything left that Allāh ﷻ did not explain? No. Allāh ﷻ encompasses everything. How can he leave any important subject matter? Which type of subject matter is there which is not in the Qur'ān? We will find advice, guidance, lessons, and admonishment in the Qur'ān. The speech of Allāh ﷻ is high above every other type of speech. Therefore, the person who is not affected by the speech of Allāh, what other speech will affect him? Hold onto the Qur'ān, believe in it, the old glorious

times will return and you will be given a life of honour Inshā Allāh.

Note: Subhānallāh! What advises and foresight! These are worthy of being inscribed on our hearts. May Allāh سُبْحَانَهُ وَتَعَالَى grant us the divine ability to practice accordingly and to remain firm upon Dīn and īmān. Āmīn. It is only after this that we can hope to be saved from worldly calamities and problems. Allāh سُبْحَانَهُ وَتَعَالَى says, ‘Indeed the mercy of Allāh is close to those who do good.’ May Allāh سُبْحَانَهُ وَتَعَالَى make us from amongst those who do good. Āmīn.

The ‘Ulamā’ and Leaders must realise their Responsibilities

‘Allāmah Shaykh ‘Alī Mahfūz Misrī رحمته الله does an analysis of his time in his work ‘Al-Ibdā’ fī Madār Al-Ibtidā’. He draws a comparison with the era of the pious predecessors and points out to the general ills. He mentions the method to adopt in order to reform and redress the situation and then writes, ‘The thing that causes the situation to worsen is that the ‘Ulamā’ witness innovation and are silent over it. Out of fear for the masses, they let it occur and they are negligent of conveying the true and correct aspects of Dīn. Due to this, the value and importance of Dīn has left the hearts of the people. It has gone to the extent if a person calls people to enliven the Sunnah and bring an end to innovation, they say,

‘Our hearts are veiled regarding that which you say. Our ears are blocked and there is a veil between you and us.’

The masses love these things. They are inclined to it. On the other hand, they are enemies of that which they are ignorant of. It is the system of Allāh سُبْحَانَهُ وَتَعَالَى, that every law that does not have a protective system with it, that law will soon fall away and will be rendered useless. The effects of it will be wiped away and its outstanding characteristics will be hidden away. The people will not have any appreciation for it in their hearts. Subsequently, those who will adopt this type of law will be very few. People will turn away from it in large numbers, no matter how much expediency in life it has. The same will apply even if it gives guarantee of good fortune in the hereafter.

The reason for this is that the carnal self draws people towards desires. The specialty of the carnal self is that it likes to remain accustomed to its old habits and ways.

Therefore, it is necessary to engage in the work of Da’wat. Behind this Da’wat, there must be such strength that supports it in every way and at every step. It should defend it at the time of need. You will see that the Sharī’ah has stipulated limits and boundaries for this. It has commanded us to do the work of calling to Allāh سُبْحَانَهُ وَتَعَالَى with wisdom and good advice. What Allāh stops and prevents through authority is more than what He stops and prevents by means of the Qur’ān.

Therefore, it is necessary for the ‘Ulamā’ to fulfil this trust. They should prepare and ready themselves to guide the people to the correct religion and path. They should explain the proofs of the path of guidance that Allāh ﷻ has revealed so that the Sunnah can be enlivened and innovation can be wiped away. The Dīn should become lush and the ummah will be blessed with eternal good fortune.

Similarly, it is binding on the Muslim leaders and rulers to support the ‘Ulamā’ and help the Dīn. They should establish the limits of Allāh and punish those who make a mockery of the Sunnah. They will have to stand before Allāh ﷻ tomorrow and answer, on the day when they will have nothing but their deeds in front of them and behind them.

Bear in mind that Rasūlullāh ﷺ said, “Each one of you is a shepherd, and each one of you will be questioned about his flock.” However, when the ‘Ulamā’ fall short and the rulers are negligent and leave the people as they are, then they take the Harām to be permitted. They start practicing on innovations. Corruption spreads in every direction. People everywhere do evils. There is widespread oppression. These things happen and they are conditions for divine punishment to come down. ‘When the specified time comes upon them suddenly, they say, ‘Regret upon our shortcoming, they have taken it upon themselves, listen, very evil is that which they have taken upon themselves.’

Note: I understand that in this time, part of the important duties of the ‘Ulamā’ is to establish the Makātib and Madāris so that the children of the Ummah can acquire the necessary Dīnī education. (Muhammad Qamr-uz-Zamān)

After this, ‘Allāmah ‘Alī Mahfūz Misrī رَحْمَةُ اللَّهِ makes a fervent Du’ā’, we reproduce it here, ‘O my Rabb, undoubtedly guidance is Your guidance, all goodness is in Your control, there is no place of refuge but to You, whether it is with inclination or with fear. O Rabb of the universe, bless the ummah with guidance to Your Dīn. Grant them the divine ability to practice upon the Sunnah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Appoint practising, sincere, and guided leaders for the ummah, those who explain the proofs clearly to them and encourage them to practice, guiding them to the straight path. The path of those upon whom You have shown Your favour, not the path of those who have earned your anger, nor that of those gone astray. O Allāh, Your Being is such that its favour is greater than any other favour. O, the Being that nothing can make helpless, O, the One Who does great goodness, O the One Who shows favour all the time, we ask You of Your broad grace and flowing generosity. Grant us the divine ability to do good deeds in the world and keep us in peace and safety. Fill our hearts with Your love and the love of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Favour us with acceptance and Your pleasure. May peace and salutations be upon Sayyidunā Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his family and his companions.’

The Benefit of the Makātib and Madāris

We find generally subject matter that is against the Makātib and Madāris spread on a general basis on the radios and published in the newspapers. The ‘Ulamā’ respond to these. They explain the worldly benefit of the Makātib and Madāris in various ways. One such booklet was prepared by Maulānā Abul Kalām Qāsimī and was published on 17 July 2005. We reproduce it here. (Muhammad Qamr-uz-Zamān)

The establishment of the Madāris and Makātib has a long history. It is linked to the deputation of Nabī ﷺ. The Arabs were drowning in ignorance before the time of Rasūlullāh ﷺ. There were very few literate people amongst the Arabs. Due to the illiteracy, every type of evil was found, the evils that are present in an ignorant society. There are many evils in this time. However, the foundation of all of them is ignorance. That is why this era has been named and referred to as an age of ignorance. From this, we can gauge what a severe thing ignorance is.

We find steps that have been taken in the direction of knowledge in order to remove the ignorance, after the deputation of Rasūlullāh ﷺ. Rasūlullāh ﷺ took practical steps to remove the ignorance. Rasūlullāh ﷺ turned the attention of the ummah in the direction of learning and encouraged it. Rasūlullāh ﷺ said, “It is obligatory upon every Muslim male and

female to seek knowledge.” Rasūlullāh ﷺ encouraged learning and at the same time, he set up systems for this amongst his companions for this. There was a large group that would seek knowledge from Rasūlullāh ﷺ, they stayed in the company of Rasūlullāh ﷺ and learnt day and night. Rasūlullāh ﷺ made every arrangement for them. Even today, they are remembered with the title of Ashāb As-Suffah.

There were a significant number of literate captives in the battles. Rasūlullāh ﷺ instructed them to teach the children how to read and write. In this way, learning and education started becoming common amongst the Arabs.

We can gauge the importance of teaching from the fact that the first revelation that came down encouraged reading. This opened the minds of people and they were inclined towards learning and teaching.

This is the reason why when Islām spread, there was such a spread of learning and education that the very same Arabia that was covered in the darkness of ignorance, the light of knowledge started spreading from it. This light travelled to the other countries of the world and took it to the heights of development.

The history of Makātib and Madāris in India is also very old. However, it was revived after 1857. In 1857, the ‘Ulamā’ fought against the English. In this battle, they were defeated and the English took control. The ‘Ulamā’ had the concern about the preservation of Dīn and Dīnī education in

Hindustan. Together with this, it was necessary to free the country from British control. There was a need for brave and fearless ‘Ulamā’ that could fight the British openly, those who could use their lectures, writing and practical demonstration to free the country.

With this objective in mind, Hājī Imdād-ullāh رَحْمَةُ اللَّهِ, Maulānā Qāsim Nānotwī رَحْمَةُ اللَّهِ, Maulānā Rashīd Ahmad Gangohī رَحْمَةُ اللَّهِ and other associates started a movement to establish Madāris and Makātib. They first set up a Dār-ul-‘Ulūm in Deoband. They proposed that this movement be spread throughout the country. Subsequently, because of this movement, Madāris and Makātib were set up throughout the country. In this way, the number increased so much that it is very difficult to count the number of them today.

Such ‘Ulamā’ were prepared from these institutions that played a great role in acquiring freedom for the country. Wherever other people took part in the freedom movement, these ‘Ulamā’ gave much more sacrifice. They did not care about their own lives, or about wealth or their family. They gave pure and sincere sacrifice. They did not get anything in return. Subsequently, they got the country freed and they continued with their work. Other people got involved in dividing and distributing the seats. After the country was freed, they were presented with titles. They returned it saying that they did not take part in the freedom

movement of the country for rewards. History bears testimony to this.

The people of Hindustan stood in the way of the English. The Muslims faced the greatest danger. This is because the English government punished the Muslims the most severely.

The Muslims were very successful in preserving their Dīn and education to a very high degree after the proposal of the establishment of Madāris and Makātib was made. The munificence of these institutions continued and people paid special attention to preserving these institutions. When we analyse the situation, we find that the Madāris and Makātib played a great role in enlivening education.

The light of the Madāris and Makātib is continuing; these institutions watered the religion and the nation without differentiation. This is where the Muslims got its munificence. Even the Hindus, Sikhs, and Christians benefitted from these institutions. Before independence, as well as after, people would go to the 'Ulamā', they would learn from them and acquire benefit. This continues to this day. There are many elders living amongst us that learnt from the 'Ulamā' that graduated from these institutions. In this way, there was a culture of reading and learning Urdu in the homes. Many non-Muslims even today learn in these institutions. We find that every year in the examination of the Bihar Madrasah Board, there are a hundred to two

hundred students from non-Muslim homes. These Madāris do the quiet work, when other institutions make a huge noise. Despite this, they cannot acquire the success that these Madāris and Makātib get. There are modern day government schools that have arrangements for meals, whereas the Madāris started this hundreds of years ago. The students that generally learn here are poor. They cannot spend for their education; they do not have anything with which to enrol, or any money for food. They are provided with meals; they are clothed and given medical attention. All this is given free. Together with this, arrangements are made for teaching and nurturing. The administrators go around, collecting funds and do the work. In this way, this institution becomes a help for the government. This is such a system that serves the country, it is a noble work, and it is of benefit to the country.

The literacy rate in the country has increased significantly. There were very few literate women. According to a census in 1901, the education for females was 1%. In 1931, it reached 3%. In 2001, it came up to 54 %. The Muslim women are included in this. These Makātib and Madāris play a great role in increasing the literacy rate. There are many institutions for females in the country. There are arrangements made for the education of females in these institutions. Thousands of Madāris and Makātib have been set up for girls. In this way, these institutions have played a very important role in increasing the literacy

rate amongst the females. Those who are ignorant think that only the Qur'ān and Urdu are taught in these institutions. They are not aware of the education being imparted.

The reality is that during the initial stages of the Madāris and Makātib, all the subjects were taught that the students needed. Together with Urdu, Hindi, English, Science, Mathematics, and other subjects were taught. This is the reason why the students who learnt in these Madāris teach all these subjects even today, subjects that are taught in schools. Besides this, the education is of a very high standard. The students are able to write correctly in an expert way. There is still a system of writing on the slate. Due to this, the students write neatly and clearly. There is also a system adopted for counting and multiplication tables. There are revision systems and this creates a solid basis of knowledge. Attention is given to correct pronunciation and the tongue is used properly. All this is found to a minimal degree in the general educational institutions.

In short, there are opportunities given in the Madāris and the Makātib for the students to pregress and develop. When they learn and go ahead, they will become stronger and will show good ability in learning and teaching.

The Urdu language is the medium of education. There are centres of Urdu language and literature where material is found. All this is because of the Madāris.

The education of Dīn is imparted in the Madāris and Makātib. Good character and nature is taught. Special education is given regarding duties and rights. The students are made aware of the rights of parents, siblings, the society, neighbours, country, and every other type of right. Together with this, they are made aware of what is sinful and wrong. They are taught about the punishments of sins.

The most significant thing is that they are made aware that whatever you are doing, although no one is seeing you, but Allāh سُبْحَانَهُ وَتَعَالَى watches you. This creates fear for Him in the heart. In this way, evils are kept at bay and their character is beautified.

There are many rumours spread about the Madāris, like there is terrorism being taught there. This has nothing to do with reality. The doors of the Madrasah are open to all. All are welcome to come and see. If they want to meet with the students and teachers, they can come. It is also our responsibility to invite the people to the Madrasah and let them participate in occasions like the Jalsah. The administrations of the Madāris have done this. There are politicians that come to the Madrasah. Besides this, the needy also come and remain close to the 'Ulamā'. They praise the good work of the Madrasah and have good thoughts, whereas the media spreads their propaganda. They do all this despite the fact that appeals were made to them to publish news about the education and nurturing of the Madāris after coming to witness it.

The graduates of the Madrasah do not remain restricted to the Masājīd and teaching, but the scope of their effort is very wide. Whenever there is a fitnah that arises in the country, they faced it head on. When there were floods, their teams were there to help. Whenever there is a fire, they are there to help. In this way, by means of a number of different organizations, they serve humanity when disaster strikes, without differentiation of religion.

In short, the Madāris and Makātib are a mercy for the country. They teach good character. In this way, these institutions play a role in building good citizens.

Note: Maulānā Abul Kalām Qāsimī has discussed the benefit of the Madāris and Makātib at length and has covered every angle of its need and importance. May Allāh سُبْحَانَهُ وَتَعَالَى reward him.

Advice of Shaykh-ul-Islām Hadrat Maulānā Husayn Ahmad Madanī رَحْمَةُ اللَّهِ on the Makātib and Madāris

In 1948, there was a huge gathering in Bombay and the ‘Ulamā’ of every class participated. I remember the lecture of Hadrat Madanī رَحْمَةُ اللَّهِ that was delivered there. At the venue, it was written in large script, ‘The Dīnī Makātib and Madāris in Hindustan have the status of the Backbone amongst the Muslims’. If these institutions weaken, the

Muslims will weaken. The ‘Ulamā’ have explained this and they have given their full attention to spreading the Dīnī Madāris and Makātib so that Islām does not face any danger. May Allāh سُبْحَانَهُ وَتَعَالَى grant these ‘Ulamā’ Dīnī foresight.’ (Sadā-e-Dil p.169)

Note: Through the grace of Allāh سُبْحَانَهُ وَتَعَالَى, the ‘Ulamā’ are serving the Dīn in different ways. Some use lectures and others use Da’wat. Some use compilation, authoring, and do the duty of establishing the truth and destroying falsehood and others serve the Madāris and Makātib. I feel that this is the foundational work. Subsequently, I say with conviction that even if a very young child has to enrol in our institution, Inshā Allāh, he will not even need to learn the Kalimah.

System of Nurturing

It is necessary that attention be given to nurturing together with education so that even those who are learning can be protected from evils of the time. There is an abundance of killing and murder, adultery and liquor consumption. It is clear that without proper nurturing, we cannot hope for any good.

Therefore, those people of knowledge who learn only for wealth and position, we find them to be competing

a great deal. However, this is not cause for great surprise. What is cause for surprise is that those people who are acquiring the knowledge of Dīn, they are also seeking the world, and because their nurturing has not been done, both groups are the same in terms of fitnah and corruption. May Allāh سُبْحَانَهُ وَتَعَالَى save us.

May Allāh سُبْحَانَهُ وَتَعَالَى reform us so that the season of guidance and goodness can come. It is not difficult for Allāh.

What should the Muslims do in the Prevalent Conditions?

It is a matter of great joy that after our booklet was completed, it so happened that we found Hadrat Maulānā Sayyed Abul Hasan ‘Alī Nadwī رَحْمَةُ اللَّهِ’s booklet, ‘What should the Muslims do in the prevalent conditions?’ Now, Maulānā Bilāl ‘Abdul Hayy Hasanī published it with his foreword. It is in harmony with the subject matter of our work, so we produce it here verbatim. May Allāh سُبْحَانَهُ وَتَعَالَى grant the Muslims the ability to read it and the divine ability to tread the straight path. Āmīn.

Muhammad Qamr-uz-Zamān Ilāhābādī

Publisher's Note

Maulānā Sayyed Bilāl 'Abdul Hayy Al-Hasanī

The bloody morning of 30 October 1990 and the destruction it has left have now passed. After this, we do not know how much problems happened. The Barbari Masjid was destroyed. In different places, the Muslims were adversely affected. This is not anything new. After the division of the country, this game is being played in different areas. However, the current problems in Gujarat have made the Muslims a soft target. In all probability, this never occurred before. Whatever was done was planned and the government was silent. Not only this, they took it a step further and supported these atrocities. The secular foundations of the country were shaken and people felt that only laws pertaining to sectarianism and extremism will be passed. The anarchist loving Hindu groups were working all the time in order to set this in motion in the country. This was a dreadful and fearful situation for the Muslims. It became food for thought about what future the Muslims will have and how they will live in the country. They started thinking about how to give benefit and show unity.

The answers to these questions are hidden in the subject matter presented below. Mufakkir-e-Islām Maulānā Abul Hasan 'Alī Nadwī رَحْمَةُ اللَّهِ wrote this article when the Muslims were adversely affected on 30 October 1990. Such types of questions arose in the heart, so he used his effective

way and explained the condition of his heart whilst keeping Islāmic History before him.

This booklet is highly beneficial for today so the Sayyed Ahmad Shahīd Academy felt the need to present it to the ummah so that the Muslims can take lesson in these conditions. It will be a painful message for those who have feelings. May Allāh سُبْحَانَهُ وَتَعَالَى let its benefit spread far and wide. Āmīn

Bilāl ‘Abdul Hayy Al-Hasanī

26 Muharram 1423

Practice of Muslims in Prevalent Conditions

الحمد لله وحده والصلوة والسلام على من لا نبي بعده وعلى من أتبعه

At this moment in time, the entire Muslim world, especially our country of Hindustan is passing through a time of tests of such a nature that one cannot find the like of it in centuries of before. During this time of trials and tests, to have the correct recognition of Allāh سُبْحَانَهُ وَتَعَالَى, to place the society on the correct path, to have the ability to guide the masses to the correct religious way is something very great. Their lives, honour, Masājīd and Madāris, Dīnī capital and valuable treasure has fallen into danger. Not only in the far off areas, but even in the large central cities, where there are huge populations, where there are people of good ability and have mastery over the different fields. For some time

now, they are living a life of fear. At various occasions, the picture drawn by the Qur'ān was practically witnessed, 'The earth became restricted despite its vastness, and their lives became restricted.' (Sūrah Taubah)

If one can find a picture of this in history gone by, then one can find it in the seventh and thirteenth Christian centuries, where the Tartars attacked Turkistan, Iran and Iraq. They razed cities to the ground and shook the world of Islām. However, they were a wild troop of soldiers who did not have any call, philosophy, religious hatred, or plan of cultural genocide. They did not have any parallel civilization or philosophy. Fortunately, there were spiritually enlightened souls at the time, people who had a sincere outlook towards religion and effective preachers. Their company affected the Tartar nation, they not only accepted Islām, but also became the protectors and flag bearers of the true religion. They set up a number of powerful Islāmic Sultanates. The famous Professor, TW Arnold, writes in his work, 'Preaching of Islām', 'Islām woke up from its destroyed glory and the Muslim preachers caused the wild Moghuls to become Muslims.'

The condition today, especially in the countries where there are Muslim minorities, and they had positions of power influence before, their condition is very different from the Islāmic countries. It is also much more delicate. In these places, their history is compiled and presented in such a way that shows that they have hatred for the majority. In

addition, it has the ability to create enthusiasm for revenge. Then, at certain times, the political powers of these countries or the leaders of groups that were dealing with contemporary problems were in error when they had an imbalance of enthusiasm; they were shortsighted and tried to acquire fame. In such cases, the Muslims were faced with severe hatred for religion and confrontation of civilizations and cultures. Then, by means of the press and the public media, the new generation of Muslims were attacked and were caused to turn away from religion. These conditions are not only for those who have self-honour for religion and have a strong feeling for Dīn, but a cursory glance of the general Muslim who reads the newspapers and hears the news will cause him to become very confused. He will be taken into despondency and he will even be ready to get washed away with the times.

However, for the one who has īmān in the One Allāh, no revolution or change of the time is impossible. The Muslim testifies to this by reciting,

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعْزِّزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

‘(O Nabi) say, ‘O Allāh, Owner of the Kingdom, You give kingdom to whoever You want, and You take kingdom away from whoever You want, and You grant honour to whoever

You want, and You disgrace whoever You want, in your control is all good, indeed You have power over everything

You alone cause the night to enter the day and cause the day to enter the night, and You alone take out the living from the dead and You take out the dead from the living, and You grant provision to whoever You want without measure.'

On the occasion when there was no hope for a conquered nation to overpower, nor could anyone prophesize it, the Qur'ān said,

لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ
الْعَزِيزُ الرَّحِيمُ

'All matters are in the control of Allāh before and after, and that day, the believers will be pleased. With the help of Allāh, He helps whomever He wants, and He is Mighty, All-Merciful.'

However, in order to be saved from the danger of the changing conditions, we need a study of divine law, the teachings of the final Nabī, his Sunnah and the examples of those he trained and nurtured. In this booklet, we shall present a few conditions and aspects of guidance in the light of the Qur'ān, Hadīth, Sīrah and biographies of the Sahābah

رَضِيَ اللَّهُ عَنْهُمْ.

1. At this moment in time, the first duty of the Muslims is to turn to Allāh سُبْحَانَهُ وَتَعَالَى, repent and seek forgiveness from Him and plead before Him in Du'ā'. The Qur'ān says, 'O you who believe, seek help through patience and Salāh, indeed Allāh is with the patient.' Another verse says, 'Who answers the oppressed person when he calls and removes difficulty and makes you successors in the earth, is there any deity with Allāh, very few of you heed the advice.' Another verse of the Qur'ān says, 'O you who believe, turn to Allāh in sincere repentance, hopefully your Rabb will remove from you your sins and enter you into gardens beneath which rivers flow.' It was the practice of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that when anything alarming happened, he would immediately stand up for Salāh and engage in Du'ā'. Sayyidunā Hudhayfah رَضِيَ اللَّهُ عَنْهُ narrates, 'Whenever Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ faced any concern, he would start Salāh." (Abū Dāwūd) Sayyidunā Abū Dardā' رَضِيَ اللَّهُ عَنْهُ narrates, "It was the habit of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that when there was a severe wind, he would seek refuge in the Masjid. He would stay there until the wind died down. If there was a solar or lunar eclipse, he would resort to Salāh and he would remain this way until the eclipse ended." (Tabrānī) Based on this, we must turn to Du'ā', recitation of the Qur'ān, especially those verses in which there is a subject matter of

peace, victory, and help. For example, Sūrah Fīl and Sūrah Quraysh. We should recite the Du'ā' of Sayyidunā Yūnus عَلَيْهِ السَّلَامُ in abundance, Lā ilāha illa anta Subhānaka innī Kuntu min adh-Dhālimīn.

2. The second condition and necessary step is that we must repent from sin, stay away from the disobedience of Allāh سُبْحَانَهُ وَتَعَالَى, and fulfil rights of others. I shall suffice on a letter of instruction of 'Umar Ibn 'Abdul 'Azīz رَحِمَهُ اللَّهُ in this regard. He sent these instructions to the army leader, 'From the servant of Allāh, Amīr-ul-Mu'minīn 'Umar to Mansūr Ibn Ghālib. You have been sent to war, Amīr-ul-Mu'minīn instructs that you adopt taqwā in every situation. This is because taqwā is the best provision; it is the most effective plan and real power. Amīr-ul-Mu'minīn instructs that you fear disobedience of Allāh more than the enemy. This is because sin is even more dangerous to a person than the enemy. We fight the enemy and overpower them on account of their sin. If we are the same as them in terms of sin, then they will overpower us in terms of number and strength. Be wary of your sinning even more than what you are of the enemy.'
3. Try as best as possible to introduce the non-Muslims to Islām. Do not let any chance to slip by. We have the most powerful religion, one that subjects the heart

and mind, we have the miraculous pages of the Qur'ān and the easily palatable, heart quaking teachings of Rasūlullāh ﷺ. If we read these with a clear mind, then it must have a far-reaching effect. The entire world has become the invited to its broad circle of influence. It is a bitter reality that the Muslims of this country have fallen short in fulfilling and realizing this great responsibility. As a result, we find that the questions received from the majority about Adhān, Salāh and other outstanding features of Islām cause us to cry instead of laugh. They are so ignorant of the purport of all this that it is impossible to make a suitable analogy. This is experienced by those who mix with the non-Muslims and travel. Work must be taken from the books in English and Hindi that introduce Islām.

4. Together with all of this, in this country where Muslims are residing for centuries, it is necessary to convey a message of and preach human coexistence, protection of life and honour and respect for humanity. This will make the environment in the country one of peace and balance and will guarantee comfort. Without this, development and piety will be far-fetched. It will be difficult to remain in peace and safety. This movement, under the name of 'Message to Humanity' was started a number of years ago.

There were meetings in this regard in most of the large cities of Hindustan. Non-Muslim graduates and politicians also took part. Literature in this regard was prepared in a number of languages.

5. One important thing is that the Muslims should have and display the qualities of patience, tolerance, well-wishing, resolve, bravery, going through difficulty in the path of Allāh, hope for its reward, Jannah, and meeting Allāh سُبْحَانَهُ وَتَعَالَى. They must be aware of the virtues of martyrdom in the path of Allāh سُبْحَانَهُ وَتَعَالَى. They must study the biographies of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ for this. They were the luminaries that underwent great difficulty and gave tremendous sacrifice. They understood this to be the best of deeds and a means of acquiring closeness to Allāh. It was just a short while ago when the work of Wāqidī, Futūh-ush-Shām, was read in the homes. It had a great effect. Even now, the work of Shaykh-ul-Hadīth Maulānā Muhammad Zakariyya رَحِمَهُ اللَّهُ, Hikāyāt-e-Sahābah, ‘When the winds of īmān Blow’, and others can be used. These must be read in the Masājid and homes. There is a great need to study this advice and implement it.
6. The last and most important thing is that every responsible person at home in this time should accept the responsibility to teach his children and

household members about the necessary and foundational aspects of Dīn. They should be taught the correct Islāmic beliefs and their Dīnī obligations. They should take this to be a human responsibility just as they feel it to be their duty to feed their children and clothe them. In reality, the need for Dīn, teaching of beliefs and protection of the correct Islāmic beliefs is even greater than the need for arranging food and medication. If we will be negligent in this regard or are easy going, then it could be very dangerous and lead to very bad consequences. This is because Dīnī education and nurturing and the matter of correct Islāmic beliefs is linked to good or bad results in the everlasting life of the hereafter. Allāh سُبْحَانَهُ وَتَعَالَى says, ‘O you who believe, save yourselves and your families from the fire.’ An authentic Hadīth says, ‘All of you are shepherds and all of you will questioned about your flocks.’ Therefore, in every house, locality, Masjid, Maktab and Madrasah, the children should be taught these things and arrangements should be made for the same. Every mature and understanding Muslim must accept this responsibility.

Abul Hasan ‘Alī Nadwī (رَحْمَةُ اللَّهِ)

Protection of the Muslim Nation of India

Study the following text of Mufakkir-e-Islām Hadrat Maulānā Abul Hasan ‘Alī Nadwī رَحْمَةُ اللهِ عَلَيْهِ, ‘If the Muslims in any country cut themselves off from the nation and close their eyes to the communal needs, and only look at personal prosperity, development of their lives, personal wealth, personal position and protection of it, they will never be able to remain in a position of honour. If the people turn away from the communal needs and are negligent of them, they are only interested in creating their own paradise on earth and then take this to be real joy and success is in fact hitting one’s self in the foot. The history of the Islāmīc countries show that whichever generation or country erred and then did not do a deep reflection and were shortsighted, they were wiped out and their lives were destroyed. The history of Andalus, Bukhara and Samarqand testify to this.’ (Adapted from: Nidā’-e-Millat, Lucknow, July, 2005)

Good End

Until now, we have discussed the present conditions and corrupt situation. We have also highlighted the resultant calamities. By way of summary, we wish to say the following, ‘There will be trials and calamities that will come in succession until Qiyāmah. Subsequently, a few years ago,

there was much written on earthquakes, floods and other disasters. Moreover, there was an abundance of internal strife and killing. It did not end there. We find in the daily paper, 'Sahara', of today, that hundreds of thousands of dollars worth of damage was caused by a hurricane that affected a coastal area of America. Many lives were lost. A hurricane is heading in the direction of Japan. Similarly, there are a greater number of people that are worried and distressed. Because of the acts of disobedience, there is corruption on earth, 'Corruption has appeared in the land and sea because of what the hands of people have earned, so that He can make them taste some of that which they have done so that they may turn back.' (Sūrah Ar-Rūm). Now, Afghanistan and Iraq are being destroyed and there is enthusiasm to unsettle Iran. May Allāh protect us.

In short, trials and tribulations will come. Rasūlullāh ﷺ pointed out that many trials will come until Qiyāmah. These are detailed in the books of Hadīth.

All the trials of different types that are coming will continue. The solution and cure for them all is one. Rasūlullāh ﷺ has informed us of it. We must practice on the Qur'ān and Sunnah. The summary of it is that we must turn and plead to Allāh ﷻ, seek forgiveness from Him and repent.

Allāh ﷻ says, 'Call unto Me, I shall respond.' A Hadīth says, 'Protect your wealth through Zakāt, cure your ill through Sadaqah and seek help against calamities through Du'ā.' (Fayd-ul-Qadīr vol.3 p.883)

Therefore, in the light of this Hadīth, it is necessary to hold firmly onto Du'ā' so that we can be protected from calamities. There are many Du'ā's narrated from Rasūlullāh ﷺ that the scholars have gathered. One of these is the Munājāt-e-Maqbūl, compiled by Hadrat Maulānā Ashraf 'Alī Thānwī رَحِمَهُ اللهُ. If one reads a section daily, then one will be making Du'ā' for every need. I have also selected from Munājāt-e-Maqbūl and added the Du'ā's in Guldista-e-Adhkār. If one holds onto this, Inshā Allāh, it will be sufficient.

I shall mention three Du'ā's here for sake of brevity, with Durūd in the beginning and end so that the Du'ā' in between can be accepted.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Du'a' of Tā'if¹

اللَّهُمَّ أَشْكُو إِلَيْكَ ضَعْفَ قُوَّتِي وَقِلَّةَ حِيلَتِي وَهَوَانِي عَلَى النَّاسِ يَا أَرْحَمَ الرَّاحِمِينَ ، أَنْتَ رَبُّ الْمُسْتَضْعِفِينَ إِلَى مَنْ تَكْلِفُنِي إِلَى بَعِيدٍ يَتَهَجَّمُنِي أَمْ إِلَى عَدُوٍّ مَلَكَتْهُ أَمْرِي إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أَبَالِي غَيْرَ أَنْ عَافَيْتَكَ هِيَ أَوْسَعُ لِي ، أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ مِنْ أَنْ يَنْزِلَ بِي غَضَبُكَ أَوْ يَحِلَّ عَلَيَّ سَخَطُكَ ، لَكَ الْعُتْبَى حَتَّى تَرْضَى وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Du'a' of the Fearful Person

Sayyiduna Talq رَضِيَ اللَّهُ عَنْهُ says that someone came to Sayyidunā Abū Dardā' رَضِيَ اللَّهُ عَنْهُ and said, "Your house has burned down." He said, "It has not burned down." A second person came and said the same thing. He said, "It has not burned down." A third person came and said the same thing. He said, "It has not burned down." Another person then came and said,

¹ This year, in Jumād-al-Ūlā 1426, we visited Tā'if with the family. We visited the place where Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ read this Du'a' and complained of weakness and inability. According to Hadrat Muslih-ul-Ummah رَضِيَ اللَّهُ عَنْهُ، Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned his complaint, then Allāh سُبْحَانَهُ وَتَعَالَى granted him strength and there was no chance again for complaint. Then, during the same journey, we visited the plains of Badr. I said, "In the Battle of Badr, the complaint of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was removed. This is because this battle was the basis of the rest of the victories." Islām gained great strength through it.

“Abū Dardā’, the flames were very high but when they reached your home, they got extinguished.” He said, “I knew that Allāh will not allow that my home be burned down. This is because I heard Rasūlullāh ﷺ saying that he who recites the following words in the morning, no difficulty will come upon him until the evening. I read these words in the morning, so I have conviction that my house cannot burn. The words are,

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ الْكَرِيمِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ
لَمْ يَكُنْ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ
أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ، اللَّهُمَّ إِنِّي أَعُوذُكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا
إِنْ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

Now I shall mention the Sayyid-ul-Istighfār.

Du’ā’ of the Repentant Person

I have written above that all calamities come upon us because of our sins. Hence, this should be treated with repentance and seeking forgiveness. The Sayyid-ul-Istighfār has a special status in this regard. It is as follows,

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، أَعُوذُكَ
مِنْ شَرِّ مَا صَنَعْتَ أَبُولُكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

The Ahādīth state that if Durūd is recited in the beginning and the end of Du’ā’, then the Du’ā’ will be accepted. Therefore, we mention the Durūd recited in Salāh here.

Read this Durūd with a true and sincere heart before the Du'ā' of Tā'if, Inshā Allāh, all Du'ā's will be accepted.

اللَّهُمَّ صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد ،
 اللَّهُمَّ بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد
 ربنا تقبل منا إنك أنت السميع العليم وتب علينا إنك أنت التواب الرحيم ، سبحان ربك رب
 العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين

At the end of this work, I mention the guidelines given by Muhiyy-us-Sunnah Hadrat Maulānā Abrār-ul-Haq رَحِمَهُ اللهُ. It was published by Dār-ul-'Ulūm Ashrafiyyah Rander. A prescription for the present day problems and difficulties was presented in it. It is reproduced hereunder,

Easy Prescription for the Prevalent Concerns and Difficulties

1. Learn one sin and one Sunnah daily. Revise this amongst the household members. Make a system to revise it the next day. Do not go ahead if the previous one is not remembered. Whoever learns and remembers, they should be pushed ahead, and more must be taught.
2. Each person of the house must read three hundred times each of the following: Kalimah Tayyibah, Durūd

Sharīf and Istighfār. If one has an excuse, then he must read a tenth portion of it.

3. Make a system of reading the following books in the home daily: Ta'līm-ud-Dīn, Hayāt-ul-Muslimīn, Jazā'-ul-A'māl, Huqūq-ul-Islām and Hikāyāt-e-Sahābah. A small portion from the 'sins' section in Hayāt-ul-Muslimīn must also be read.
4. Adopt a way of meeting with the people of knowledge and Mashāyikh.
5. Every person must think daily at Salāh time that one day we have to leave this world and what preparation should he make.
6. Those who do not perform Salāh must adopt punctuality upon Salāh in congregation and this must be checked.
7. Give due importance to Du'ā' for every need. Make Du'ā' for one's self, one's household and the entire world.

Abrār-ul-Haq

Majlis Da'wat-ul-Haq Hardoi

2 Rajab 1423/10 September 2002

I end the subject matter with the following Du'ā',

اللَّهُمَّ أَصْلِحْ أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، اللَّهُمَّ ارحم أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، اللَّهُمَّ
 فرج أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، اللَّهُمَّ اغفر لأُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، اللَّهُمَّ تجاوز
 عن أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Muhammad Qamr-uz-Zamān Ilāhābādī

Madrasah Bayt-ul-Ma'ārif, Ilāhābād

Sha'bān 1426

Translator's Note

By the grace of Allah سُبْحَانَهُ وَتَعَالَى, translation completed on 4
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 سُبْحَانَهُ وَتَعَالَى for blessing us with the opportunity to translate
 this work. May Allah سُبْحَانَهُ وَتَعَالَى accept from the author and
 translator and take this work worldwide for the guidance of
 humanity, Amīn.

As with all endeavours, there are bound to be perfections
 and shortcomings. The perfections are from Allah and the
 shortcomings from us. Kindly feel free to provide
 constructive feedback at ghazali.in.motion@gmail.com

Abdullah Moolla, Azaadville